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UNITY

"Ye shall know the Truth, and the Truth shall
make you free."

VOL. XXIII.

JULY, 1905.

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND
PROPHETS, JESUS CHRIST HIMSELF BEING THE
CHIEF CORNER STONE. — EPH. 2:20.

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Devoted to
Practical Christianity.

VOL. XXIII.

KANSAS, CITY MO. JULY, 1905.

No. 1.

TRUE PROSPERITY.

BY MARY BREWERTON DE WITT.

PAPER II.

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1907

THE law of prosperity has already been considered in our first paper. Figuratively speaking, it may be placed in a nut-shell thus: Pure thought, righteous living, and the act of giving, or the open heart.

Following this deduction our rule is, that in order to pave the way for good, we must first cleanse our heart from evil, or throw out every discouraging thought, leaving the Self free for the demonstration that must so surely follow—as the fruit follows the blossom. How to do this is the question. As we regard the mind we find we have looked for poverty, we have wailed over past losses, we have said our luck was against us; the law of cheerfulness has not been observed, nor have we expected any happenings save what is called misfortune, and we have groaned over bridges which we may never be obliged to cross. What can occur in the face of such misconceptions of life? That which is liable to follow is loss, bad luck, depression and poverty.

Those who say they never have been lucky, or fortunate, and never will be, have no cause for complaint. They are creating the condition by their word. "By our words we are justified or condemned," says Jesus, and, "As a man thinketh in his heart, so is he." Change your words. Declare, "From this day I intend to be fortunate. Bad luck cannot follow at my heels. All good is mine, for I am the child of a king. I am heir to the kingdom. That kingdom is here within my own heart. I am rich

with blessings. I now give thanks to God for that which I already have. I am filled with joy, for I know that all spirituality is mine for the asking. God has given me all peace, health, joy, love and wisdom; these represent the gold of my prosperity." Such words adhered to will insure success in all the walks of life.

Do not alone speak these words, but constantly reiterate them to yourself day after day, believing them, so that in time the words will hold you, and prove their power. Then live up to them, act them out in your daily life. Be so cheerful and full of fun and liveliness that the depressed ones about will feel enlivened by your spirits, and will be carried away from their worries with the idea that something bright and pleasant is about to take place, such will be the contagion of your sweet good-nature and happy outlook. Sing, if necessary; dance, if need be; be blithe; keep an upward tone to all your actions. The darker the day and the hour the more cheerful should be your attitude. "Never say die." Stick to the happy side of life, even if the time seems long, for patience and faith are sure to find their reward in an outward appearance of the thing desired.

Keep your mind ever upward, your soul spiritual (as it is in Truth) above the dross of the earth and and earth-life. We must not find fault with anything, but overlook all darkness in life, ignoring it as it were not existing, and praising continually that which is good. Praise is a great power. It is one form of thanksgiving.

We find one cause (and the greatest) for poverty to be faith in poverty. That which holds poverty to one is depression. Depression makes improvised ideas, weak minds, selfishness and want. That which attracts poverty in many cases is fear of the conditions, just as fear is often the cause of disease. There are those who say they do not believe in poverty; that they do not fear it, and yet poor conditions are theirs. In the subconscious mind — we

might say unconscious mind—the hidden thought, that is, they must believe in lack, or these things would not face them up. There are others who make it a practice of laying something aside “for a rainy day,” as they express it, creating in their thought an evil yet to come. Why not lay by something for a joyous day, one among all the happy days that are?

To root out these deceptive thoughts hidden away in the depths of man's nature, let him deal with thoughts consciously, recognizing their value, and making a daily practice of thinking along lines of the good and the true, and praising God continually. This is possible, for constant true thinking is constant acknowledgement of a higher Presence, and uplifts the soul, bringing it into conscious at-one-ment with the Father.

Don't for one instant allow yourself the weakness of attributing your discouragements, failures and poor conditions to an all-wise and loving Creator, for such untrue statements are libable to rob you of your birthright. Your birthright is the Kingdom. The Kingdom is God's country. It is here within the soul. Oh, realize the joy of it! No one can rob you of that save yourself. Doubt is the destroying angel; therefore have faith in your own good, and drive out doubt as you would a thief. No one may enter your castle except the lord of your castle.

“God helps those who help themselves.” The first means we have found to be thought. The second is the putting into practice the silent word, as though we believed it. For instance, if we are thanking God that we now have all that we need, (and we certainly have of air and sunshine, though some poor souls seem even to rob themselves of that, and are struggling along in dark tenements), if we are praising Him for all good, why should we hesitate to open our purse and buy that which seems necessary, even though little is left? But God can fill that purse again if you believe in the literal demonstration of

Divine power. Does some one say, "Impossible, I have been paid my salary for the month's work, and one must not be foolish and overrun his account—that would be extravagance." Certainly it would, if there could be no faith back of the act. Never attempt anything unless you have faith enough to push it through, and that means a stick-to-it quality that will enable you to try again where you seem to fail.

There is demonstration upon demonstration to prove this truth, but why persue page after page of the doings of others, when one may realize for himself, if he will but practice, and the secret of the practice of prosperity has already been given.

One demonstration will be sufficient to cite: There was once a woman who realized a regular sum for work done each month. There came a day toward the end of the month when all her money being spent in the service of the Lord, she felt she must have something extra. She told no one of her need, but to the Lord she said, "Thou knowest my desires. I do not ask for silver or gold, for if I really need the amount Thou wilt give it to me." With some such words she expressed herself to God, and to herself she said, "I will think no more of money, for what is mine is sure to come, therefore will I be satisfied in my Good." She then put the matter from her, and made herself contented. Barely a week had gone by when a letter came addressed to her, and within it a note which read:

"DEAR FRIEND—Accept this, please, for yourself, as coming from the Lord."

No name was signed, but folded in the note lay a greenback for the amount she had wished. This is how faith and thanksgiving to God demonstrate. We attract our own unto us by reason of our faith. Most assuredly, the Lord helps those who help themselves. Let us not fold our hands in idleness, nor our minds, but go to work with what faith we have,

and by our silent word of Truth (the Word of God, which is any true thought) generate more faith, so that we are as magnets drawing the Good steadily and surely toward us. This is truly possible.

Remembering to use our word of power unselfishly and for the good of all, it is sure to demonstrate, but when self-interests are forwarded, and the God-word is put into action for self alone, if demonstration of the moment takes place, suffering quickly follows in its wake, and we are victims of our own greed. Therefore let us recall that man does not live to himself alone. He must be open, free, generous, filled with a great philanthropy, emboldened with the desire to benefit and bless.

There are some poor, mistaken, deluded individuals who are spending their time wishing and praying for money, and thinking they are right in such a prayer. No, this is dangerous ground they are treading upon. "Seek ye first the kingdom of God, and all these things shall be added."

Surely we have enough to do in overcoming sin, in praying to see no evil, for "the eyes of the Lord are too pure to behold iniquity," and in understanding the Christ-nature. God is Love. Love, when rightly understood, gives us all we need. Our part is to love. The whole of demonstration lies in the understanding of giving. The whole relation of success is found in the open heart.

"Never utter base coin from your mental mint. Give full and free expression to the best that is within you. Inhale deep breaths of hope every morning. Let cheerfulness radiate from you freely. Never add to the burdens of today yesterday's failures or to-morrow's cares. Make such good use of your spare moments that there may be no foothold for evil thoughts. In all your dealings with your fellow-men have an iron will to do right, a heart of gold to feel right, a tongue of silver to speak right."

REGENERATION OF THE BODY.

[The following extracts from previous numbers of *UNITY* were made by 'N. A. E.' whose letter and diagram are also given as an appendix.—ED.]

The *first step* in this process is to attain that peace, purity and power of soul which God only can give. Pray much, forgive all, praise all, condemn not, put away pride, seek beauty for its spiritual radiance rather than its mortal form, and then you will attain both.

Second step — Quicken through the Power of the Word all the functions of the body. The specific details of this process each will find for himself as he proceeds.

* * * *

The body has many brains or ganglion centers through which the mind acts. We use consciously the brain in head only. We should think through every brain cell in the organism, and consciously direct its action in building up the body. When you have attained control of the various functions in the organism, through thinking through the brain center that holds the vital energy there as a storage battery; then you can stop all decay and dissolution, and perpetually renew the body.

* * * *

Let us learn the new song of life, which is positive praise to the Divine Intelligence, that is the, life and latent consciousness of every atom of this created cosmos. Every thought you think is a living mental tone that embodies the One Intelligence, but modifies its force toward freedom or bondage, according to the quality of your faith in good or evil. These thoughts live in the atomic cells of your flesh, and whatever the tone or quality of the aggregate of all your thoughts, such will be the tone of your physical organism. Your word is your only burden.

REGENERATION OF THE BODY.

THE SIX GANGLION OR BRAIN CENTERS.

1. In man *Intelligence* is manifest through the *Front Brain*.
2. *Power* manifests through a little brain at the *Root of the Tongue*.
3. *Love* through the *Solar Plexus*.
4. *Substance* through a center just below and a little back of the *Heart*.
5. *Truth* manifests through the *Navel Center*.
6. *Life* through the *Sexual Center*.

To get control of the six centers is the great overcoming of the Master, and is accomplished in this way:

Sit in the silence and affirm and direct your thought inward to the center in mind as follows:

Say Power — Realize the mighty Power of God. Get an understanding of Power. My body is a battery of Power Omnipotent. That Power is now vibrating at the root of my tongue. I am one with Almightyness; all Power is given to me in my heaven and in my earth.

Then go to the *Love Center*, or *Solar Plexus*, and think about God Love. Send out thoughts of love to everybody, yourself and your body included. Perfect love casteth out fear. Let the love and peace of God abide upon this house.

The *Heart* or *Substance* is next in order. Realize the great spiritual substance out of which all things are made. Affirm I am of that Substance. It is now flowing in at my Substance Center. It is my Daily Bread. Christ is that Substance. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. This is that bread that came down from heaven. My appetite no longer craves the material things of sense. I am satisfied with the substance of Spirit in all that I eat and drink.

Truth, or the *Navel Center* — Realize that All is Truth; that I am Truth. Truth is now vibrating at the Navel Center. (* Truth is that which Is. I am

* These statements not taken from UNITY.

Truth, for, "I am the Truth, the Life, the Way." Truth is all that there is. If error is, it is Truth, for Truth is *all* there is. Truth is all there is, because there is nothing to divide it with. Therefore Truth is indivisible. Truth is unchangable, for there is nothing for it to change into, for Truth is all there is. God is Truth, for there is nothing else for Him to be. Truth is all there is. God is Truth. I am Truth. Therefore, I and my Father are One.)

Life, or Sex Center—Realize that mighty currents of Life force are flowing all around, and that we can have all we will take. Send out thoughts of Life to all. Life is now flowing in through the Sex Center. This is everlasting life—to know God and Jesus Christ whom He hath sent. Christ is my Lord, my Truth, my Way. It is well for me to know, to be conscious of the truth of my Being, that Christ is my Life. All the life I have or can possess is the Christ of God. Immanuel (God in man) is this Christ manifest in me as Life, and this Life is the Lord in His Holy Temple, which temple I am. The sensations of flesh cannot hold my love.

GENERAL AFFIRMATIONS.

Being is Mind. Being is formless ideas. These ideas are Intelligence, Power, Love, Substance, Truth, Life. These formless ideas take form through centers of consciousness called cells.

I restore unto all their first estate—God is the Life, Truth, Love, Substance, Intelligence, Power and Wisdom of their perfect and immortal being.

My body is the perfect expression of Good, for it is God made visible. All Power is within me to bring forth perfect demonstration.

We can acquire soul poise, for it is a matter of desire, and what we desire we will to have. Everything we want is locked up in the Word. Therefore speak the word, liberate the potency in true words. If you want power, hold the word Omnipotence; if

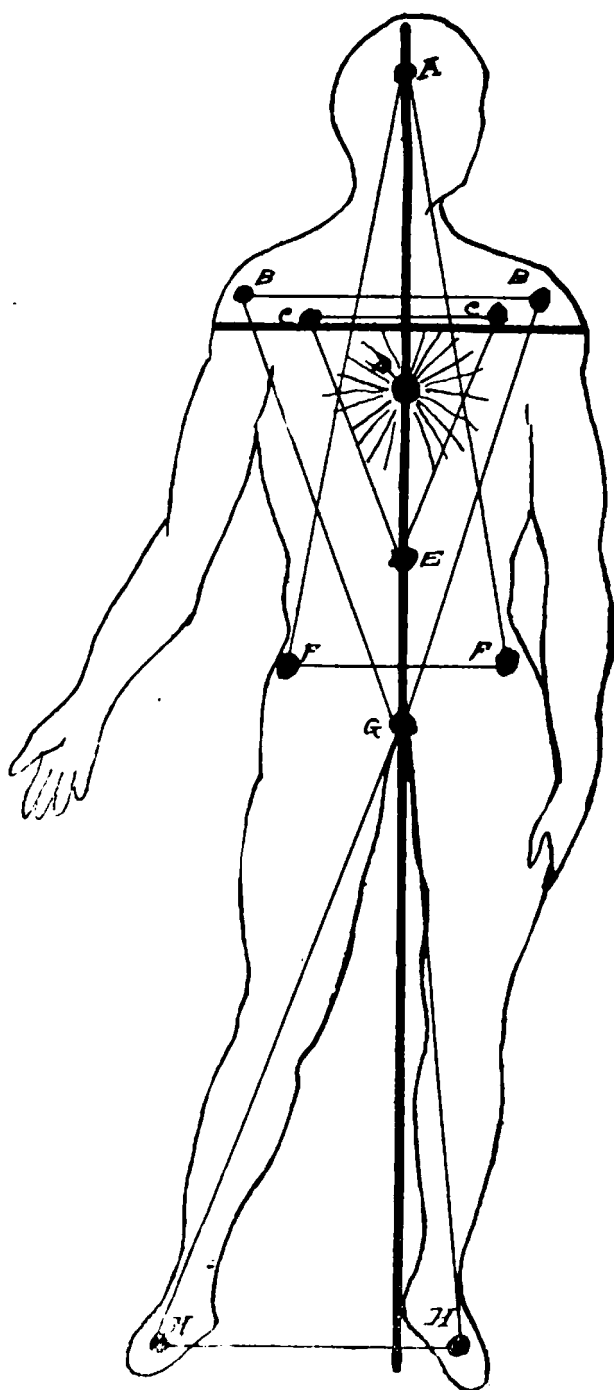
knowledge, hold the word Omniscience; but the one word which seems to sum up all is Omnipresence. When we say, "Omnipresence, manifest Thyself through me," we are liberating God in His every aspect. Let us affirm also, "None of these things move me; I am centered in God." Every time we wish a thing say, "It is."

APPENDIX.

Now I am going to give you a personal experience of my own which I have never had the slightest inkling of in anything I have ever heard or read in regard to centers.

For almost fourteen years I have been taught by an unseen intelligence on various things. Perhaps I should say that Theosophy was the first study that ever appealed to me in a religious way, for at the age of eight I repudiated the orthodox churches, when I had my first dose of hell dished up to me in a Presbyterian church. I, at that early age, alone, established in my mind *my* idea of God, and had a clearly defined idea of reincarnation worked out in my childish way, which I *never* told anybody about until I began to see how it tallied with the teachings of Theosophy. The psychic is very near the surface with me, so much so that the first time I tried concentration I saw in symbols my life for a year or so to come, which was a great surprise to me at times. Since then I have had many experiences in lessons taught me by symbols and otherwise, and I never hesitate to go anywhere in the unseen realms, and I have gone from the deepest depths of hell to the great white throne.

Being used to Theosophical terms, I make a distinction in psychic and astral, and until two years ago never contacted the astral to any great extent, but at that time in a most remarkable way I fell, as it were, *down* through the physic into the astral and not from the physical up to the astral, as many people do. During this time I reached the plane of



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- A.—Head. The intellectual center. The mind. The center from which all directive power springs.
- B B.—Shoulders. Power externalized. Burden bearers.
- C C.—Heart. Love Center externalized by the breasts.
- D.—Solar plexus. The spiritual center. The sun — giving light to the whole.
- E.—Navel, or Truth Center. Divine order in Nature.
- F F.—Hips. Strength externalized. Burden bearers.
- G.—Life Center.
- H H.—Feet. Material understanding. Burden bearers.

cosmic intelligence; that is, I knew anything that I wanted to know before I had the question formulated. All my inner senses were opened at once, and bedlam reigned. Verily, I have been in Babylon in more senses of the word than one. It was terrible, tremendous, grand, glorious. In fact, there are hardly any adjectives that do the subject justice. I lived a *triple* life all at once. It was during this extreme time that I sought some relief in an intellectual way. I made the extracts from UNITY I am sending you at the very height of the pressure at that time.

I have a small statuette of Venus de Milo on my writing desk, and one day as I was writing out of UNITY something attracted my attention to it, and on looking at it a few moments I saw that fine black lines were moving rapidly over the statue. Before they ceased, I had the foregoing diagram, which was drawn in manner I related above over the surface of the statue. Of course you can readily see how the diagram would coincide with the human form.

At about this same time, one night I had all the life centers you speak of in vibration, and it did not cease with those you mention, and while I broke out of the condition by sheer force of will, for I could not stand the extreme pressure, I got enough to know that there is a complete circle of centers in the body, and that after leaving the arms they proceed up either side of back bone until the circle is completed at top of head.

—N. A. E.

Each man must seek and find truth for himself and in his own way, and only that truth which he finds and makes his own has any value to him or affects his character. Mere assent or unwilling consent to what others believe to be truth is utterly valueless to him.—WILLIAM D. LITTLE.

“The universe is change: our life is what our thoughts make it.”

CHRIST OUR HEALER.

BY WALTER DE VOE.



FEW years ago Nicola Tesla exhibited an experiment in electrical illumination in which a vacuum tube, held in a stream of invisible electrical energy, became luminous.

The mind of Jesus was like that vacuum tube. He held it empty of mortal thoughts that it might be glorified with the thought of God — the Holy Spirit.

The beneficent Spirit of God was radiating through the world before he came, but it was invisible to the many, and unrecognized until his clarified mind intercepted the Divine Rays and made them visible to humanity as love and wisdom.

With his eye single to God, standing in the Rays of Divinity, he caught the mighty energy of Life in his own person and turned it to the healing of the sick. And Christ is now standing in the Almighty Presence listening to our prayers, and turning toward us the healing love of Divinity. He is still the Light of the world, the Lover of humanity. Christ is still a Healer unsurpassed in power. If those who are sick and who have been unsuccessful in gaining relief would ask for treatments from Jesus Christ, the mightiest of healers, and then abide steadfastly in communion with him, they would feel his healing life permeating their flesh.

Jesus, the most successful healer the world has known, is a merciful manifestation of God's healing power, and if those in need of healing would send a mental message to him in prayer whenever they wanted the benefit of his treatments and just as confidently expect to receive from him the life renewing energy as they would after having telephoned to a mortal healer, they would soon realize the kindness of this divine personality, provided they used affirmations of truth to appropriate the blessings

focussed on them. Soon their minds would become receptive to the Rays from his glorified personality, and they would be invigorated by his vitalizing Spirit. The light and joy of His mind would dispel their depression and discouragement, their doubt and fear, and give them holy peace. In contemplating him as their loving healer their minds are exalted above the plane of mortal thought, their souls enter into that inner realm of peace and perfection where he abides and they begin to rejoice in the resurrecting power of his all-pervading bliss.

An ideal picture of the Divine Man is of great aid in concentration of thought, if the devotee looks upon the picture as he would upon a vision of the Christ, using it as a means to bring about a more perfect sense of His presence. The picture remains imprinted upon the memory, and recurs at frequent intervals, recalling the mind to the living Spirit that is always near. When a picture is contemplated in the right spirit of devotion to the Christ, it becomes a very effective and uplifting means to concentration, holding all the thoughts at attention to the Spirit in its perfect form. Through this means, Jesus, the ideal of the race, the image of Divine Love, Wisdom and Perfection — God personified — becomes the Way through which the human mind realizes that which otherwise would remain beyond comprehension.

My experience has been that pupils and patients make more rapid progress in their realization of the Spirit of Truth and its healing love when they use this simple means to concentration. They grow like that which they study or contemplate. The beauty of the image appeals to the imagination, and in the education of this creative or image-making faculty lies the way to wonderful attainment. Concrete images of disease or health have much more effect than abstract thoughts upon the imagination and therefore upon the body. The mind cannot contemplate or think of anything that has not form. Even an idea of the formless is a formed conception

which is not the formless, but a mental symbol of it. No one can think of the absolute Spirit without creating his idea of that Spirit. In Jesus, the God-Man, we have the most perfect image of Love, or God, expressed, and in the radiating influence of his sun-like Soul we have the only true idea of omnipresence. And this mental image of the soul's ideal draws to itself the spiritual particles of Divine Essence, and becomes a center of celestial healing power radiating light and love to every realm of mortal thought in the body-being. The soul in each individual, being a seed of the same Divinity, sees in his expanded powers the possibilities of its own being.

Love for an ideal is the very secret of concentration. Without a living, breathing ideal the mind is uncentered. The lover learns without effort to keep his mind concentrated on his ideal. He cannot forget the face of his beloved. Heaven and earth become glorified with her beauty. Christ is the ideal Beloved of the soul. When the beauty of this ideal is conceived then love is born, and hard, cold intellectuality is quickly mellowed and melted under the benign influence that radiates from Jesus Christ the Sun of Righteousness.

6027 Drexel Ave., Chicago, Ills.

MY PURPOSE.

BY ALICE D. WILEY.

Shall I do good that good may come to me?
Nay, nay, I scorn it; rather let me stand
As one who sows a seed in desert land,
Then digs a well and leaves the place to God.
Just to do good, because the good is good,
Not even thinking of immortal life,
Or my own soul, only as understood
To help the world — crumbs for the sparrow's call;
Smiles for the children, and kind words for all.
These I can give — find greatness in the small,
And where my Source shall push my current on
Let it make green the sod nor ask for calm.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 4. July 23.

THE GRACIOUS INVITATION.—Isa. 55:1-13.

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure lovingkindnesses of David.

4. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.

5. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye Jehovah while he may be found, call ye upon him while he is near:

7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah.

9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater;

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.

GOLDEN TEXT—*Seek ye Jehovah while he may be found.*—Isa. 55:6.

Peloubet's Bible Lesson Notes, an orthodox authority, states: "Isaiah prophesied in Jerusalem. Many scholars think this portion of the book to have

been written by a prophet in Babylonia." This point is unimportant except that it illustrates the uncertainty of the origin of the Bible, and the futility of the persistent assertions that this chapter is a prophecy of Jesus of Nazareth. It is written in the present tense, and is a call to those who were in need at the time it was written, as it testifies in every paragraph. It is one who perceives the Spiritual source of man's existence, and who calls to all men to turn to that source and live. This same call is applicable to us today, and, by heeding it, and seeking that one and only Source of life, we may "delight our souls in fatness."

Someone has said that God is the only thing that can be had "without money and without price." God being all, it follows in spiritual logic that *all things* can be had without money and without price. When we attain a certain unselfishness we find that we enjoy our neighbor's abundance as much as if it were our own. Empty yourself of the idea of personal ownership, and you come to a realization of a certain proprietary right in all things. A certain lady was left without a home, and she mourned greatly. One day it came to her, "God is my home and He is everywhere." She made that thought her daily companion, and it wasn't long before she had invitations from relatives and friends in several directions to come and make her home with them. She found she had many homes, without the burden of keeping them up. This is Spiritual ownership.

Money represents accumulated surplus power. We accumulate this surplus energy in our organisms, and it draws to us the substance universal, or "bread" of existence. This we do when we are in Divine Order, but when sense thoughts rule, the energy, or "money," is spent for that which gives no lasting satisfaction.

David represents the Spiritual I AM. The "everlasting covenant" is the agreement that endures with the Divine side of our nature. We can form

covenant or agreement with the sense or the spiritual part of ourselves, as we please, and the results will be according to our loyalty. If it is with the Spiritual, then David, the Holy One of Israel, becomes leader and commander of our thoughts or "people."

In order to keep our covenant we must agree with the Spiritual in both thought and act. Some have proclaimed that it is only necessary to think right, that the acts will then take care of themselves. Theoretically, this is true, but it does not always work out in righteousness because the "wicked" does not "forsake his way." We must see that we return unto the Lord in both thought and act, then we will find abundant pardon for all our sins.

We change our human, illogical thoughts to the thoughts of the Spiritual, which are elevated above temporal conditions. For example, when our thoughts are centered on the material, we cannot conceive of unlimited space. We think there must be sides to the universe somewhere. Yet even physical science teaches that matter is merely modes of motion in an omnipresent energy that has none of the limitations of matter. Here the higher thought impinges upon the deep thinker and he perceives the truth about visibility.

When we realize the absence of space in the Spiritual, and the freedom with which thought works there, we know that every word we send forth for good accomplishes that which we put into it. A splendid treatment for power is the repetition of Isaiah's affirmation, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Be not diverted from your duty by any idle reflection the world may make upon you.—EPICTETUS.

Lesson 5. July 30.

MANASSEH'S SIN AND REPENTANCE.—II. Chron. 33:1-13.

1. Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem.

2. And he did that which was evil in the sight of Jehovah, after the abominations of the heathen, whom Jehovah cast out before the children of Israel.

3. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the baalim, and made Asheroth, and worshipped all the hosts of heaven, and served them.

4. And he built altars in the house of Jehovah, whereof Jehovah said, In Jerusalem shall my name be for ever.

5. And he built altars for all the hosts of heaven in the two courts of the house of Jehovah.

6. He also made his children to pass through the fire in the valley of the son of Hinnom: and he practised augury, and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of Jehovah, to provoke him to anger.

7. And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel will I put my name for ever:

8. Neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers; if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances by the hand of Moses.

9. And Manasseh made Judah and the inhabitants of Jerusalem to err, so that they did evil more than did the nations, whom Jehovah destroyed before the children of Israel.

10. And Jehovah spake to Manasseh, and to his people: but they gave no heed.

11. Wherefore Jehovah brought upon them the captains of the hosts of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon.

12. And when he was in distress, he besought Jehovah his God, humbled himself greatly before the God of his fathers.

13. And he prayed unto him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God.

GOLDEN TEXT—*Righteousness exalteth a nation: but sin is a reproach to any people.*—Prov. 14:34.

The meaning of Manasseh is, "making to forget." Metaphysically, we should designate it as "denial." Ephraim (double fruitfulness) and Manasseh (making to forget) were brothers, the sons of Joseph. We find that they answer to the Will and the Understanding, or the "Yes" and the "No" attitudes of mind in their active relation to the body. Thus, when we take the affirmative and positive, without seeking to know the relation of things, we are

Ephraim, the Will. When we relax into the realm of related conditions, and lose ourselves in observing the phenomenal, we are Manasseh, the Understanding. The well-balanced man establishes both of these states of mind in equilibrium, and is poised between affirmation and denial, which is reflected into body as positive and negative.

A too active Will causes one to become tense and brittle, while a too active Understanding expands and opens us to the multitudinous thought emanations of the whole race. But affirming and denying, with spiritual ideals constantly before us, gradually raises the whole man on a spiral of ascending mind-force until he attains the Christ consciousness, and is free from all thoughts of duality.

The twelve years of age of Manasseh, when he began to reign, means that the negative mentality had involved all the faculties. Hence all the thoughts were "evil in the sight of the Lord." One of the evidences of a truly spiritual mind is the ability to master and overcome conditions. Evil means a falling short, or failure, in this respect.

Baalim and Asheroth represent Nature in its various sensuous aspects. "All the hosts of heaven" is the sun, moon and stars and the twelve signs of the zodiac. When we fall into the evils of Manasseh we think the planets and stars rule over us, and that it is necessary to pay them a certain degree of homage, or worship, because of their influence. Some people in this day have great faith in their "ruling planets," and think they are bound to certain traits of character because they were born when those sidereal bodies were in the ascendancy. □ This is "forgetfulness" of the God-power within us, and brings us into condemnation.

The Manasseh mentality usually goes from one step of Baalim worship to another until it exhausts them all. Luck, chance, the changeable laws of animal life, enchantments, sorcery, familiar spirits and wizards, are some of the avenues through which

the Manasseh mind attempts to regulate its life. Astrology, palmistry, the guidance of spirits, mesmerism, hypnotism, are some of the many modern forms of "denial" of God. Indulged in for a time they lead the negative mentality into deeper and deeper bondage until the transgressed law reacts upon the transgressor, and he is put "in chains" and "bound with fetters" and "carried to Babylon," or utter confusion. The escape is through prayer to God, and the return to His "city of peace" within the soul, Jerusalem.

Lesson 6. August 6. .

JOSIAH'S GOOD REIGN.—II. Chron. 34:1-13.

1. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem.
2. And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand nor to the left.
3. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images.
4. And they brake down the altars of the Baalim in his presence; and the sun-images, that were on high above them, he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.
5. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem.
6. And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about.
7. And he brake down the altars, and beat the Asherim and the graven images into powder, and he hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.
8. Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God.
9. And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.
10. And they delivered it into the hand of the workmen that had the oversight of the house of Jehovah; and the workmen that wrought in the house of Jehovah gave it to amend and repair the house;
11. Even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the house which the kings of Judah had destroyed,

12. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward: and other of the Levites, all that were skilful with instruments of music.

13. Also they were over the bearers of burdens, and set forward all that did the work in every manner of service: and of the Levites there were scribes, and officers, and porters.

GOLDEN TEXT—*Remember also thy Creator in the days of thy youth.*—Eccl. 12:1.

We are told that Josiah “walked in the ways of David his father,” but history says his father was Amon, hence we perceive that the “father” here referred to is the spiritual parent, whom David represents all through the Hebrew Scriptures. Jesus was the Son of David, that is, his root-source was spiritual, and through acknowledgment of that source he came into the powers of the God-Man.

So Josiah, meaning “Jehovah supports,” is that in man that connects itself with the Spirit, and tries to carry out or substitute Being for seeming. To do this we should begin early, and go right forward, turning neither to the right hand nor the left. This unwavering loyalty to Truth is necessary to success. Vacillation excites distrust both in ourselves, our God, and our friends. A good affirmation for the vacillating mind is, “Though he slay me, yet will I trust him.”

The purging of Judah and Jerusalem is systematic denial of errors of mind, and wrong practices, that have become habits in both the objective and subjective parts of consciousness. “Asherim” or “Groves” were the symbols of the Phœnician Venus, the goddess of love, and were usually of a sensual character. Metaphysically, the “molten images” and the “graven images” mean those productions of the imagination which are first in a free, then in a formed state of consciousness. The ascivious imagination is the “molten” state, the second step of which is the “graven image,” or physical sensation. These are both to be purged and denied in mind and body. We thus dissolve or

make "dust" of these conditions, and, casting them from us utterly, they go back to the formless and inert ("groves").

The burning of the bones of the priests on the altars means the sacrificing or giving up of the material or gross forms of our religion or ideas of God. You may have overcome sensuality, and changed your ideas about the personality of God, yet are clinging to some personal spiritual leader or priest. Burn these "bones," by vigorous denial of human foolishness and ignorance, and affirmations of Divine Wisdom. In ancient times, as now, it was the habit of the devout to give special reverence to priests and spiritual leaders, and call them "father." Jesus put a quietus upon this man-worship in Matt. 23:8, "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth; for one is your Father, which is in heaven."

After denying and purging the mind of error we should see to it that we put the builders at work upon the temple. Denial is always destructive, and leaves vacancies in the consciousness to be built up with true statements. When vigorous denial is followed by a feeling of weakness, we may know that we have destroyed some thought structure upon which we have been depending, and have built nothing in its place. The carpenters and builders are the universal constructive forces of Being. These are always at work in the organism, when right thought is holding sway, but after a seige of error it is necessary to start them anew by affirmations of substance based in Truth, "hewn stone," the unity of good, "timber for couplings," and the eternity of the *Now*, "beams for the houses."

Lesson 7. August 13.

JOSIAH AND THE BOOK OF THE LAW.—II. Chros.
34:14-28.

14. And when they brought out the money that was brought into the house of Jehovah, Hilkiab the priest found the book of the law of Jehovah given by Moses.

15. And Hilkiash answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiash delivered the book to Shaphan.

16. And Shaphan carried the book to the king, and moreover brought the king word again, saying, All that was committed to thy servants, they do it.

17. And they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the workmen.

18. And Shaphan the scribe told the king, saying, Hilkiash the priest hath delivered me a book. And Shaphan read therein before the king.

19. And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20. And the king commanded Hilkiash, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, saying,

21. Go ye, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according unto all that is written in this book.

22. So Hilkiash, and they whom the king commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the second quarter;) and they spake to her to that effect.

23. And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me.

24. Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

25. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands; therefore is my wrath poured out upon this place, and it shall not be quenched.

26. But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard,

27. Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, saith Jehovah.

28. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought the king word again.

GOLDEN TEXT—*I will not forget thy word.*—Ps. 119:16.

The poet says, "There is neither good nor ill but thinking makes it so." The standards of good and evil which we are in our human way setting up are not the true enduring standards of Being. Being

itself must set up those standards which correspond to its perfect nature, and we shall never be at peace until there is a conformity thereto in thought and body.

Some people are satisfied with a restoration to normal good health, others dream of perpetual youth, and others go still farther and see the possibility of not only youth, but comeliness of mind and body far exceeding the wildest dreams of the beauty-intoxicated poet or artist.

There is a divinity within us that will never be satisfied until it works out its ideals in a perfect mind and body. This is the teaching of this lesson. Josiah had built the temple and restored things to their normal condition, where in bringing out the money that was in the house of the Lord they found the "book of the law of the Lord given by Moses." Money represents the reserve vital energies of the mind and body. When these begin to again assert their progressive power in consciousness there is revealed a Divine law of human evolution. This is the law of the Lord given to Moses. "Shaphan the Scribe" means the subjective memory, which brings out the inner rule of action that will lead on to higher and better things through mental and physical evolution.

In the subjective consciousness is stored the memories of the past, and all the results of the thoughts and acts of the whole race we carry in our minds and bodies. We are our own ancestors, and when the subjective begins to come to the surface it is revealed to us that our "fathers have not kept the word of the Lord, to do according unto all that is written in this book." There are higher standards of life character and body to be attained, though it be seemingly through evil conditions.

Huldah the prophetess, dwelling in the "second quarters of Jerusalem," and keeper of the "wardrobe," is the intuitive perception of the "second" or subjective consciousness. The brain through which

this "divinity within" functions is between the breasts, and is connected with the love nature. This is why it is designated as feminine.

Some Bible authorities claim that the "wrath" of the Lord might with equal propriety be translated the "blessings" of the Lord. We do know that in the destruction of limited and inferior forms of life other and higher forms take their places, and it is actually a blessing in the end. So the wrath and destruction that comes to our fleshly tabernacles is an ultimate blessing.

When we are tender and humble, that is, loving and non-resistant, we do not suffer under the transformations that go on when the Mosaic law is being carried out. Some people give up the body when this change takes place in consciousness. But this is not necessary under the Jesus Christ dispensation, which had not been given when this Scripture was written. Through the strength, power, purity and love which Jesus imparted to the race consciousness we may rise superior to the penalty of transgressed law and live forever in these present forms. This is the teaching of Christianity, and which Jesus demonstrated in his own physical resurrection.

The inner life that is lived; the life of reading, thought, purpose, aspiration and prayer, dominates and determines the outer life and creates it. And when one feels helplessly drifting, at the mercy of events, his only safety lies in a more positive and abounding energy, in deeper purpose and a firmer grasp on his intellectual life, a higher and diviner trend to his thoughts, and a closer clinging to the divine promises.—MAETERLINCK.

Truth is within ourselves; it takes no rise from outward things, whatsoever you may believe. There is an inmost center in us all where Truth abides in fullness.—ROBERT BROWNING.

KANSAS CITY MID-WEEK MEETINGS.

A report of the Mid-week meeting held Wednesday, May 24th, at Unity Headquarters, 1315 McGee Street.

Mrs. M. M. Hortenstine, leader. Subject: "God's Hand." Thought for the Silence: "Not by might nor by power, but by my spirit, saith the Lord."

After reading a selection from "The Voice in the Silence," by Sarah Wilder Pratt, Mrs. Hortenstine said in part: We will talk about God's Hand and see if we cannot find some of the things which we believe are in this hand for us. When we cling to God's hand, when we seek only for the true, the good, we have satisfaction, joy and prosperity; we find that we can receive only what is pleasant and joyous. When I look back over the days of my childhood, I see that it was God's hand that was directing my mother. When I came to years of maturity, and I was expected to know what was good for me, I found that even disappointments and trials were God's hand leading me into what was good for me, and only good came from the guidance of God's hand. Sometimes, though, I would be very rebellious, and could not see why such conditions came to me, and I have said many times that we were the creatures of circumstance. Had I only known then that it was God's hand leading me, I might have saved myself much unhappiness.

Now, I rejoice in the discords, for they bring me into a realization of God's goodness. These experiences were just what I needed to bring me into the right way. Every trouble was of good to me; and my life is your life, and your life is my life. Each one has individual experiences, however, but there is no separation in God, and God's hand will take us far above discord and disappointment, and if we see the guidance of that loving hand, it will lead us into better things; the floodgates of joy and

harmony and gladness will be open unto us, and we will be overshadowed with divine harmony until there is no room for discord or inharmony. Gladness will be our portion, God's hand guiding us into the possession of these things. It will always guide and direct us if we are willing to trust that guiding hand; always willing and ready to give us joy and gladness.

We are sending this love to everyone; no one is too far away to receive this love. There is no separation in Love. All are of the same spirit, and when I look into your faces I see the good which I know lives in your lives. How blessed it is that we have lived to this time when we know that God has come into the earth. We have wandered in the valley of the shadow of discord, and such deep sorrow has been ours, but the sun was shining all the time; and now we have come into the knowledge that it is God's hand that guides us, that God is our life, is our strength, is our success. God is our supply, and there is no lack of any good thing. It is all ours to possess and use for our benefit, and we can use it for every living creature. We can send out the life and health and strength, and it brings back the same to us in great abundance, and we can feel the kindly leading of God's hand, and never again will we be weary or discouraged. The seeming may come to cast a shadow, but how quickly that will pass away, and the radiance of Living Love within us reach and save every one. God's divine plan would not be complete without each one being in this unity. All are equal in God's kingdom.

Let us remember, for it is true, that God the Good is the only power and presence, and we are, each one of us, in that presence. There is nothing to condemn in anybody or anything. See the good in the heart of man, for it is there. Everybody is doing the best he can if he is living to his highest conception of Truth. The real Christ is within each and every one of us awaiting recognition, and will

lead each one out of the shadow into the sunlight of joy and gladness of love, God's Love, and every way we go it is God's hand leading us.

Mrs. May Wolzak: I want to give my experience of God's Hand. We are looking for some great thing or event as God's hand, and so we often overlook the little things which are God's hand just the same. With me it was two little baby hands, or two little babies' hands. In our neighborhood there was a lady very ill, given up by seven doctors, who said they could do no more for her, and there was no need for them to visit her again. This lady had a little daughter who met in the grocery store, one day, a little girl acquaintance who said to her, "I know of a lady who can cure your mother; she can cure everybody, let us go and tell your papa." They did this, and told the grandmother where this lady lived. The father came to see me, and not finding me in, left word for me to call to see his wife, which I did. I found the friends expecting death at any time, burial clothes all ready, and all arrangements made. The lady could not swallow food or drink. I said, "You have sent for me; do just as you would if you had sent for an M. D." They all left the room but the mother, the husband and myself. Soon the lady could drink a little water, then she went to sleep. In two days she could eat food, and now is completely restored to health through the power of God's hand in the hands of these two little children. Inspiration, or God's hand, sent the little girl to the right place where she could get help. Little things are often great powers beyond our knowledge. God directs even the little things for our good. Those hands were God's hands; your hands are God's hands; there are so many of God's hands right in this room. Let us take others by the hand and lead them into the Truth, let us hand the message of God's love on and on.

Mrs. Myrtle Fillmore: It came into my mind that God's hand was the hand of the great musician who

tries the instrument to see if it is tuned enough. The musician carefully tries every string, and tunes until the proper pitch is reached. When in tune, perfect tune, then comes the harmony. We are being tuned, and these experiences are the hand of the great Master tightening and loosening the strings of our hearts and lives. So, when we look upon it this way, it is the hand of God which is bringing out the true in us. We should be patient, and bless the hand that is changing us about that we may be in perfect accord. The hand of the Great Musician touches the instrument and brings out harmony. Sometimes there is discord, but when the harmony is restored, then all is well.

Judge H. H. Benson: God's hand works in harmony and beauty. Flowers are God's hand. God weaves the sunlight, the air, the water, into the flowers. God's hand reaches us in devious ways. God's hand leads us through the Red Sea of trials, the wilderness of doubts and fears, for our good. We, like the children of Israel, are not ready for the promised land, and every way God leads us is the best way. If we can go direct, it is only a short way, but they were not ready, nor are we ready, so we take a long time to do what might be done in a short time if we were wise enough. If we look through the vista of love, we see that everything prepares us for the way in which we are to go. Every one is a manifestation of love. The mother rocking the cradle is the hand of God. Mother's hand is always God's hand. Let us see that the manifestation of God's hand through your hand and my hand is only in blessing. The best teaching is by illustration like that of Mrs. Wolzak's. Mrs. Benson saw a little child on the street that could get about only with great difficulty, and she went home with him, and now, after some treatments, he is getting well. Thus we may go all along this journey of life, strewing the flowers of service, doing good and blessing.

Mrs. Yancey: God is here and there and every-

where with His strong arms. He bears our burdens. We think we are one thing and that God is another, but our whole self is God's Self. God's hand made us in His image and likeness. You are God's life, God's health, God's strength. We think we know it all, but often a little child knows more than we do. "A little child shall lead them." We put ourselves first, but Jesus Christ put the children first. He said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." God's hand is over us, and we are learning to know what we need, and to know that God's hand will lead us aright.

MEETING OF MAY 31ST.

Mrs. Marion Drake, leader.

Thought for the Silence: "I trust in Thee, Christ, my Saviour."

Mrs. Drake read a portion of the 103d Psalm, which was followed by singing number 29 from "Truth in Song."

In the statement of Being we say: God is Life, God is Love, God is Wisdom, and so on, but how much of this do we realize? Do we realize this indwelling Presence? Do we know the presence of God? The Christ has been knocking and knocking at the door of our hearts, but we, through our lack of knowledge, have been wandering in the by-ways and hedges of material sense. Now, through our way of seeking we are finding this indwelling presence of Peace, and we are finding health more abundant. "I came that ye might have life more abundant." Oh, let us today number our hours that we may realize more fully this sweet peace. Let us not bar the door, for we have the key that will unlock and let It in, that sweet Presence, that healing Presence. Then will Christ be formed in you.

If we are seeking wisdom and understanding of this beautiful law of Love, then Christ is being formed in us, our hope of more glorious things

than we are conscious of today. "Seek and ye shall find, knock and it shall be opened unto you." More and more and more, always more to find.

Each of us has a conception of God. Let us desire inspiration, let us first aspire that we may have this beautiful inspiration of what God is. God is Love, God is Life, God is Intelligence, but is this God that we are seeking, that power which will cause us to walk in the true way and no longer walk in the world's way? We are no longer bond servants sold under sin. Sin has been the master of the world, but you and I must be free from every thought of sin. We are the servants of God; every one of us is a radiating center of Love. Send out the message to the children of men who are walking in darkness. Let us, every one, send out a message of freedom to those who are in bondage to false beliefs, to those who are here for treatments, to all who are weak in purpose or in any way. "Keep thine eye single and thy whole body shall be full of light." Is our eye single? or do we in one moment say, I am a child of God, and well and strong etc., and in the next minute say, I am weak and sick? Then our eye is not single, then we are holding to God from an intellectual standpoint. Our word is our only burden, and our word passes through the nerve cells into every part of this temple.

How I do want to impress this truth upon your subconscious mind that you may go away taking one word which will be a blessing to you, and will open your eyes to the things which have been given to you by these dear teachers here, Mr. and Mrs. Fillmore, and the other good workers associated with them, all doing everything possible for the dear souls who are drawn to them. I want to speak a word that you may realize more fully the Truth which has been given you.

Follow thou me, says Christ. Keep looking up, keep thine eye single, dwell in the thought and consciousness that God is Love, and you will attract to

you helpful thoughts, you will become a magnet for health, peace and prosperity. Hold fast to that which is uplifting. These higher things are in your soul, and if you are conscious of their presence you will manifest them in your lives. Know not that the spirit of God is within you? Know not that the Kingdom of God is within you, that you are builders and co-workers with God? We must co-operate with God and acknowledge Him in all our ways.

I have been a worker for twenty years, and I have seen thousands of people drawn into a realization of real sonship. God is omnipresent, and is with His children who trust in Him, no matter where they may be, or what may come to them. I have known what persecution is. The physicians said that I practiced medicine without a license. God bless the medicine, for it is the medicine of love.

This medicine healed a withered hand which was as cold as death. The person had been sent to me, and came asking if I could help the hand. I said, "I believe God is all powerful, and God can heal that hand although it is as one dead." The person was a good Methodist, who had prayed and prayed, but the prayers had not been answered. I sat with my fingers on the hand, and soon it began to get warm, and as soon as it was taken out of the cast the fingers could be moved, and you should have heard the praise to God for this healing. The next morning the officers came with a warrant for my arrest, the doctors hearing that I had performed a surgical operation. The case came to trial, the jury sitting till two o'clock in the morning, when they brought in a verdict of "Not guilty." Every time I met the doctor who was instrumental in bringing the suit I would go and shake hands and bless him. He had nothing against me personally, but wanted to see how the case would come out if brought into court. I was asked, "Do you not believe that there is no sickness?" I said, "Just so long as man does not

know who he is; so long as he abides in the thought that the fleshly is the real man, so long will sickness manifest in the flesh." Many questions were asked, but in the wisdom of the Spirit I answered them all, and came out of this trial with many new friends. The only thought I had was, "Father, forgive them, for they know not what they do." I loved every one of them, and with love in our hearts we cannot hold resentment against anyone. I had calls from far and near to teach and to heal; people said, "We want you here." The word went out and good editorials were printed about the case. Every day when I went into the courtroom I blessed all who were trying to stop my work. O how sweet the medicine; little pills of love, how sweet they are.

Do you have wrong thoughts or inharmonious conditions? Then put yourself into the hands and heart of God:

"In the heart of man a cry,
In the heart of God supply."

There you will find a help which is all the medicine you need.

Watch your thinking; be steadfast, and keep thy eye single; do not make negative statements, for your word is a power. Let us awake and stand steadfast with the armor of love, so that fear and pain will leave us. Fear is torment, so be brave and center yourself in the heart of God where your supply lies.

—JENNIE H. CROFT, Reporter.

The power of the Spirit is tremendous. Even one moment each day given to prayer, meditation and the silence will bring a great amount of benefit. First of all it will tone down nervous excitement, bring serenity and calmness, and enable us to see things more clearly. The temperament will be better, and the health will be better. Sound health will be one of the first signs, and a sweet, beautiful voice.—*The Magazine of Mysteries.*



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

Class Thought. July 20th to August 20th.

(Held daily at 9:00 P. M.)

**“Love is the fulfilling of the
Law.”**

Prosperity Thought.

(Held daily at 12 M.)

“Love never faileth.”

ITEMS BY THE EDITOR.

Complaints are coming in that UNITY is not being issued on time—Sunday Schools do not receive it promptly enough to get the benefit of all the lessons. I am the one responsible for this. The publishing department waits upon my matter, and is delayed when I am not prompt. I have undertaken more writing than I can well accomplish with my other duties. Yet I work twenty-one hours out of twenty-four, and have kept it up at this pace for several years. It is daylight every morning before I catch the few hours sleep that “knit up the raveled sleeve.” This three hours’ waste will eventually be overcome, and I shall work right through without a wink.

In order that I may catch up with the printers, we shall go to press this month without the customary lesson, and we trust UNITY will reach you on time. Let me say right here that all who subscribe for UNITY expecting to get the twelve lessons in one year’s subscription, shall be extended on the books without charge, if you notify us.



I have had some exceedingly “warm” letters, and the business manager says we have lost subscribers, because the Bible Lesson for April 23d, “The Entry of Jesus into Jerusalem” (John 12:12-26), called Jesus a “donkey.” I have to admit that this was blunt, and did not really express my meaning, which was that the I AM makes a donkey of itself when it accepts the adulation of those who follow and worship because of the “signs.” Verse 24 explains that the I AM in order to be “glorified” must die to this sort of life. In the hurry of going to press I did not see a proof of this lesson or I should have modified this statement, or explained it to the satisfaction of those who think that Jesus did not typify the weakness of the I AM as well as its strength.

I am satisfied that Jesus did make blunders—he could not have followed out the human consciousness without doing so, but he demonstrated over them. We blunder and make no apology to the transgressed law, while Jesus always saw through and beyond the mortal transparency, and thus rose above all earthly temptations.

The allegory of Jesus and satan in the wilderness, after the baptism by John, shows that he came under the temptation of the self in acquisitiveness, earthly ambition and occult vanity. But he knew these to be adverse to spiritual advancement, and he put them behind him. We all find that we have to meet these satanic worldly suggestions, and mentally analyze, see through, and rise above their temptations. This is not a single experience, but is repeated in many ways and under many guises, in the lives of those who are “overcoming with Jesus.”

This knowledge that Jesus did pass through the experiences that I am passing through; that he fell under sense temptation as I fall under it, makes him doubly dear to me. I feel his sympathy with my shortcomings, and through that sympathy he is a mighty help to me, and all those who realize that he is now a great world-wide helper. Jesus is very close to me in my work, and he helps me just as far as I, in my present state of consciousness, will allow him. He stands by me through all my blunders, because he knows that at heart I am earnestly trying to help people the very best I know how. I know that Jesus is in the world of human affairs today in ways that few realize. He has been deified and put upon an exalted glorified throne away up in an ideal heaven. This is the human concept of the Son of God, but there was also the Son of Man, the human, the “man of sorrows,” and “acquainted with grief.” Where is that part of the Divine Man? Right here in our midst, working with us and for us, bearing our burdens and giving us his substance and life as never before. This Jesus is with me every day, and he

seems to me just as human and sympathetic, just as plain and common-place, as my fellow-workers in the flesh. I am sure he would not be offended if I called his attention to his shortcomings when he wore the mask of Jesus of Nazareth, and I would ask our good friends, and his champions, not to be offended on his account because of my blunt expressions.



A few of our readers have objected to our adopting the Revised Version in our Bible texts. We made this change at the request of others, who wrote that the Revised Version was being adopted everywhere by those who sought truth instead of sentiment in the Scriptures. It is a fact that we love the old songs and the old poems and the old Scripture quotations because they are endeared to us by association. When a new word or meaning is introduced, the mental image is disturbed, and we feel the confusion and are uncomfortable. But isn't it better to know the truth and let the sentiment go?

The Revised Version clears up so many obscure passages, and gives force to so many weak ones, that it is greatly prized by those who want the truest statements, regardless of the weakened creed and theology that may result. The strength of Paul's poem, the greatest ever written on Love, according to Henry Drummond, is enhanced a thousand fold by eliminating that weak and beggarly word "charity." Some twenty thousand similar errors were found by the revision committee. Under the old version we are commanded to "Search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal

life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commanding the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all truth." Instead of quoting the opinions of men about the character and commands of God, Jesus would have us hear the Father's voice. Yet there are those in this day even, who are in the Pharisaical state of mind, and who try to find "eternal life" in the fallible, and often contradictory, statements of religious writings, given so long ago that we are not certain of the authorship of any of them; except probably some of Paul's. It is to these Pharisees in every age that Jesus says, "Ye have not heard his voice at any time, nor seen his form."

A striking illustration of the foggy meaning of many passages in the Old Version is found in Isaiah 8:19, "Should not a people seek unto their God? for the living to the dead?" The Revised clears this up in this wise: "On behalf of the living should they seek unto the dead?"

Those metaphysicians who do not want their appetites disturbed love to quote, "Take no thought for your life, what ye shall eat, or what ye shall drink." The new version reveals that Jesus was giving his followers a fine treatment against "anxiety." "Be not *anxious* for your life, what ye shall eat, or what ye shall drink." This is reasonable and scientific. Anxiety about temporal things is a widespread cause of human suffering, and we know that it never "added a cubit" to any man's stature, though well directed thought might do so. Trust in the Divine Goodness, as do the birds and the flowers, and you will find as Jesus stated, "Your heavenly Father knoweth that ye have need of these things. Seek ye first his kingdom and his righteousness; and all these things shall be added unto you."

Why should we countenance and perpetuate by

use such gross errors as "devil," "hell" and "damnation," which are admitted by all Bible students as having no place in the originals from which the King James Version was translated? In the Old Testament the word "sheol" occurs sixty-six times. In thirty-three cases it is translated "grave," in two cases "the pit," and in thirty-one cases "hell," and in these the marginal notes have, "Hebrew, *grave*." This is the original meaning of the word, that is, "grave," or the "death state." Archdeacon Farrar says that by no stretch of the imagination can it be made to mean hell, in the popular acceptance of the term. "Hades" in the New Testament is the same word as "sheol" in the Old, and should be translated "death state." Death is the penalty of sin, and carries its own "condemnation," which is "judgment." "Devil" is from "satan," or "adversary," which means a state of mind opposed to Divine Mind. When, through the quickening power of the spiritual baptism, Jesus had stirred up within him the subjective consciousness, there he found this "adversary" in the "wilderness," and it "tempted" him to do certain things that are not in harmony with the higher perception of Truth. His spiritual discernment showed him how to meet and overcome these short-sighted ambitions of his adverse consciousness, and he thus escaped condemnation by putting satan to the rear.

"There is no monotony of living to him who walks through even the quietest paths with open and preceptive eyes. The monotony of life—if life is monotonous to you—is in you, not in the world."

According to our ideas our lives must become, for the Force of forces, Primal Energy itself, works to bring them to actuality; works to bring this highest idea to embodiment as a God-man in the world.

— URSULA N. GESTEFELD.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

175. Is it strictly true to say, "There is no life, substance or intelligence in matter" ? — C. W. B.

This one of the basic statements of Christian Science is, in our estimation, a mis-statement of the truth. We believe that God is all and in all, and that God is life, substance and intelligence; consequently, there is no thing which does not, in its degree, manifest life, substance and intelligence. Our bodies are but a lower rate of vibration or activity of that Infinite Energy, of which the mind or soul is the higher. The rocks are endowed with life as has been proven by science.

If there is no life in matter, then there must be its opposite — death, a state which science does not admit. If all is God, if all is mind, then matter is God or mind in expression, the same as everything else is. It is a more correct expression of truth to say, "There is no *absence* of life, substance or intelligence in matter."

176. I am a nurse, and it troubles me somewhat to be with people all the time who are so dependent upon material remedies, when I know there is a better way. How can I harmonize my work with my belief and yet not make myself obnoxious to the patient? — M. D.

There are many ways in which you may put your metaphysics into practice in your profession. Whatever you do for your patients, put with it the right healing thought. If you give them food say to them mentally, "This food is not material but spiritual, and nourishes and strengthens your soul as well as body." If you smooth their pillow declare that the presence of the Spirit is now soothing the pain and bringing peace. Above all talk of health. Be cheery, and tell of all the pleasant things you know, but never allow yourself to speak of the trying things you may have met. You will find many an opportunity

to turn your patient's thought away from himself or his ills, perhaps to drop a word concerning the Truth, until you hasten the day when drugs will not be given so freely, and the doctor will say, "You do not need me any more, your nurse is doing more for you than I can now." Your opportunities are many to influence your patient for good.

177. Please answer the following questions: (a) How long should one hold the Class Thought? (b) What should we do when our stock or fowls get sick? Should we dope them with drugs as of old? — B.

(a) Sit quietly by yourself and hold the Class Thought in meditation for at least fifteen minutes, longer if convenient.

(b) "According to thy faith be it unto thee." If you have faith in the power of the Word, which works for animals as well as for man, then you can speak the healing word for them. If not, you will have to "dope" them as of old. Animals are very sensitive to man's influence over them, and may be healed through suggestion from the healer just as well as man.

178. I do not quite understand your doctrine of "non-resistance." If a man is addicted to drink, should he not resist the inclination and turn from the evil? If one member of the family is extremely selfish, should that one be allowed to dominate the whole household? What would the world come to if no one resisted evil? — H. M.

By non-resistance we do not mean that we are to yield to temptation, but that we are not to fight the evil. Whatever we fight, fights back, and the struggle which oftentimes means agonizing striving to overcome, only keeps the idea more prominent in our minds, thus creating the condition we are seeking to destroy. Non-resistance is non-recognition, is ignoring, is turning our attention to other matters.

In the case of the selfish person, it is not necessary to contend with him, but, if his demands are unjust, quietly go your own way in all love, and he will soon see that he cannot "dominate" you.

If the whole world would see and practice only the good, there would be no evil to resist.

179. Please explain what you mean by the "Mind of the flesh, and the mind of the Spirit." Are there two minds? — F. B.

There is but one Mind, but it is active on the material as well as on the spiritual plane. It is termed the "mind of the flesh" when we perceive this actively taking form in appetites and desires of the flesh, and seems to be contrary to the "mind of the Spirit," which is the consciousness of Truth, Love and Wisdom, and which redeems the mind of the flesh and harmonizes it with itself.

180. Divine Science says thinking does it all, but I do not think animals think that they are healthy, and yet they are well. Why is it?

Can you cure a disease without removing the cause? — W. S.

The animal does not think about either sickness or health — it lives true to nature and does not cern itself with these minor considerations, and, because it is thus true, does it manifest its normal, true condition — health.

No, we cannot cure without removing the cause, but, as the cause is some idea held in mind, when the idea is no longer entertained, the cause is removed, and the disease healed.

A lady asked how she might have a good complexion. I submitted the question to the Inner Intelligence, and got the following laconic reply: "No coffee, outdoor exercise, corn bread." — C. F.

"Love shows itself such a marvel — such a succession of marvels — that one must feel he has chosen a worthy guide in choosing Love. One need not look for a more wonderful guide, nor for one with more resources. What a power it has to make the impossible possible, and to work miracles will be revealed to the one who dare to rely upon it."



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TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last **UNITY** due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Special Notice.

A new edition of "Lessons in Truth," by H. Emilie Cady, the easiest, simplest, and most practical course of lessons in Practical Christianity published, will be ready for delivery within ten days. These lessons will appear in one volume complete instead of in a series of three booklets as formerly. They are printed from new plates and bound in attractive style, and will sell at 50 cents in paper binding, \$1.00 in cloth. We have a few copies of our regular \$1.25 cloth-bound edition, which you may have for 75 cents a copy if you order promptly.

Why not take a Summer Course of Lessons in the Science of Being, or the Fundamental Principles of Practical Christianity and Christian Healing? Many read and study for years in what is called the New Thought, and yet fail to get what they feel and believe there is in it, and they wonder why they do not grasp the Substance of this great Truth. It is because the work has been done in a haphazard way or disorderly thinking. But as a Science, the New Thought teaches an orderly mental development from ignorance to a conscious unity with God.

A Summer Course of Lessons is being given at the Unity Society of Practical Christianity, Hall 511, Masonic Temple, Chicago, by Mr. Cassius A. Shafer. Besides the regular course, there will be classes in Concentration and Thought Control, Realization, and Inner Development. Mr. Shafer receives as compensation for all his work of teaching and healing only free-will offerings.

The Kansas City Unity Society of Practical Christianity, Sunday School and Woman's Auxiliary, held a delightful picnic and Gymkana at Budd Park July 4th. The Gymkana program, with prizes, was as follows: Boys' 50-yard race, Courtney Cotton, knife; Leonard Thomas, necktie. Children's sack race, Clarence Wolzak, rubber ball; Eva Hoagland, fancy stein. Blindfold race, Leonard Thomas, tray; Leah Dougherty, gold stick pin. Whistling cracker race, Frank Lynch, cup; Miss Bishop, box lemon snaps. Married women's race, Mrs. Anna Flowers, Emerson's Poems; Mrs. Lytle, "Sweets." Boys' 3-legged race, James Howard and Don Sabin, floroscope and flute; Bert Prather and Leonard Thomas, souvenir crate of oranges and box of candy. Girls' sack race, Irene Ellis, pocketbook; Myrtle Shackelford, beads. Peanut race, Miss Roxane Filkin, box of candy; Mr. A. Shackelford, toilet soap. Girls' 50-yard race, Vera Waltner, picture; Myrtle Shackelford, pocketbook. Men's 50-yard race, Mr. Geo. Harrison, pearl vest buttons; Mr. A. Shackelford, pearl watch charm. Boys' sack race, Sam Liberman, folding cup; Leonard Thomas, necktie. Young ladies' race, Miss Minnie Price, box of candy; Miss Roxane Filkin, handkerchief. Men's cock fight, Mr. Carl Gleaser, shirt stud set; Mr. Geo. Harrison, can "Polishine."

About 250 partook of an excellent dinner on the grass, after which the young people enjoyed themselves in various out-door games.

In a pleasant letter from Mrs. E. V. Thorn, Yokohama, Japan, she says: "Mrs. Annie Rix Militz is my guest. She is doing a grand and much needed work here. She will remain with us until autumn, when she will proceed to India."

A New Magazine.

Just as soon as we have a subscription list sufficient to give us second class privileges in the mails, we shall issue the first number of a magazine entitled NEW THOUGHT DIET. The title explains its character. It will be 5 cents per copy or 50 cents per year.

Send in your subscription now. It does not make any special difference whether you send the price or not — we want your name if you desire to be a subscriber. And who, we would ask, among the New Thought people the world over, can afford to be without such a guide? Great ignorance prevails among all classes of metaphysicians on the food question, and there is no publication that treats the subject from the spiritual view-point. This NEW THOUGHT DIET will do, and every one seeking to spiritualize the body, should take it. Send all subscriptions to

UNITY TRACT SOCIETY,

1315 McGee St., Kansas City, Mo., U. S. A.

TO ALL WHO LOVE THE GOOD.

Money is being hoarded, and is laying idle in banks all over the land, that ought to be used, to educate and spiritually enlighten the human family. If you have a surplus over and above your needs, you are not fulfilling the righteous law by letting it lay idle. Set it into circulation by giving it to some good cause—lending it to the Lord—and it will return to you again in due season multiplied. No one ever regretted the money that was given to help the good. Yet had that same money been lost in speculation, it would have been mourned.

If you want your money to bring you lasting happiness and real satisfaction, give it to the Lord.

We have for the past eighteen years been working night and day, "without money and without price," for the alleviation of human ignorance. To test and carry out a principle, our ministry has been strictly on the free-will offering plan. It has not been an easy matter to educate people to give freely, or even at all, for what seemed so intangible as spiritual treatments and instruction. The way has not always been strewn with roses, yet we have never failed, nor refused to help any. Now the time has come for us to ask in a larger way. We want One Hundred Thousand dollars (\$100,000) to carry forward plans connected with the Unity Society work, and we expect generous people everywhere, who have the good of their fellowmen at heart, to send it to us gladly.

It is a real privilege to give to a good cause, and we feel that we are making much happiness possible to those who heed the call. The Lord tells us that many have been impressed to help this movement, but are withholding for one cause or another. Now open your hearts and purses.

In the bonds of the Brotherhood of Jesus Christ,

CHARLES AND MYRTLE FILLMORE.

In our next issue we hope to give definite information concerning the selection of a lot, on which the erection of a new Unity Headquarters will be begun at once, together with a diagram of the plans for the building, etc.

The offerings to date are as follows:

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee St., Kansas City, Mo., all receipts to be acknowledged.

DANIEL HOAGLAND,	} Building Committee.
J. I. WALLACE,	
M. T. SCOTT.	

Special. We are making a special rate of three subscriptions to UNITY for \$2.00. This is but 66 cents per year each. *They must all be sent in at the same time; only one renewal.*

MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, University Bldg., 9th and Locust Streets (take elevator to 3d floor, 9th Street entrance) every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Warwick Hall, Eighth and Oak Streets.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 1315 McGee St.


New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

HOW TO SPREAD THE TRUTH.

Everywhere are people who have been healed, or helped mentally and otherwise, by the New Thought, who ask how they shall spread the glad tidings. There are many ways to do this. Don't be afraid to tell of what has been done for you. Distribute literature. We have on our list a number of commercial travelers who make it a practice to carry literature wherever they go, and they are not afraid to give it to their customers. They buy booklets and tracts liberally and give them away. They are ministers of God, and are as truly in the church of Jesus Christ as any ordained minister in the land. We have several times proposed enlarging UNITY to standard magazine size, that we might publish more matter, but these representatives at large have protested, saying it was so handy to slip into their pockets — that they carry it where a larger magazine would not be convenient.

THREE SUBSCRIPTIONS. \$2.00.

That is an offer for UNITY. Or, we will send it to you three years for \$2.00, or five years for \$3.00, if paid in advance.

 We call the attention of our readers to the withdrawal of the excellent book, "Spiritual Law in the Natural World," by Eleve, from the market, as the author is now rewriting the book from a Christian Science standpoint, she having revised her faith.

Your booklet, "Seek Wisdom," is a perfect "gem" of suggestions. Not only from a literary standpoint, but the deep Inner Principle so clearly expressed. I needed it and was guided in sending for it.

— M. H. L.

CHICAGO NEW THOUGHT ITEMS.

Our Business Manager, Chas. Edgar Prather, took a trip to Chicago and Milwaukee, and found much interest manifested in Practical Christianity. Chicago has been known as the most progressive New Thought city in this country, but many changes have recently taken place in the work.

Mrs. Ursula Gestefeld, who has been at the head of the Church of the New Thought for years, is now teaching in London, but the Society has been holding regular sessions until the first of this month, when a vacation was taken for the summer.

The Prentice Mulford Club, after a continuous activity for three and a half years, has taken a vacation, with the expectation of reorganizing under broader lines in the Fall.

The Chicago Truth Students continue to hold interesting services in Handel Hall the 2d and 4th Wednesdays of each month. They have a good attendance.

The Unity Society of Practical Christianity, Cassius A. Shafer, teacher and healer, holds services in Hall 511, Masonic Temple, every Sunday morning at 11 o'clock, and other services during the week. This Center is becoming one of the strongholds of Truth teaching in Chicago, and good work is being done. Mr. Shafer is ably assisted by Mrs. May Myers.

The Chicago Truth Center, 1157 N. Clark St., which was established by Annie Rix Militz, is under the direction of Mrs. Meroe C. Parmalee and Miss Mary E. Troyer, teachers and healers. Mrs. Parmalee is also an active worker in the Truth Students' meetings.

Daily noon services are held at the Sarah Wilder Pratt Rooms, 87 Washington St., various speakers being provided.

Chester Agnes See and Evelyn Arthur See instruct many classes in the New Life, at their beautiful home, 459 LaSalle avenue, and are meeting with good success.

Mr. John D. Perrin, recent secretary of the New Thought Federation, is associated with Ennis & Stopanni, Brokers, members of the Chicago Board of Trade.

Mrs. Hannah More Kohaus returns from London next month for a short visit at home.

Dr. Alice B. Stockham is conducting an interesting summer school at Vrilina Hights, Williams Bay, Wisconsin. The Stockham Publishing Company, 70 Dearborn St., is ably conducted by Mr. E. B. Beckwith.

The Liberal Book Concern, 87 Washington St., under the control of Mrs. Anna C. Waterloo, is doing a good book business, as is also the Purdy Publishing Co., McVicker's Theatre Bldg., managed by Frances Dusenberry.

Mr. Prather made addresses at the Truth Students in Handel Hall, and at a talented musical entertainment given by the Unity

Society of Practical Christianity, also speaking for the latter Society on the succeeding Sunday morning.

One of the most enjoyable events was the Annual Picnic and Gymkana by the Church of the New Thought, its Sunday School and the Ursula Club, at Jackson Park, on June 24th. A sumptuous dinner, refreshments, automobile rides, Gymkana games, boating on the lagoon, etc., were the features of the day. Mr. and Mrs. G. A. Soden were especially untiring in their courteous entertainment and hospitality.

THE SIGNS THAT FOLLOW.

I saw notice in *UNITY* about a new paper to be issued on food, etc. I will subscribe for five copies to start on. I will also contribute towards the \$100,000 you asked for a little later on. I am enjoying your lessons in *UNITY*. The one explaining the difference between your teaching and other teachings was very timely and satisfactory. I thought your teaching was more like Christian Science than any thing else, and yet it was different in many respects.

It seems to me that tithing is a good thing to teach in regard to giving. I have practiced it about three or four years, and have always something on hand to give. Also my income has increased. Of course, tithing alone will not do, but as a *system* of giving it seems ideal. I do not limit myself to ten per cent., but will give no less.

— O. F. B.

* * *

Enclosed please find \$1.00 for another years' subscription to the helpful, good magazine *UNITY*. I have gained so much by reading it; my realization of the Truth is clearer and better than ever, and I am claiming and making its teachings my own, and it has certainly brought to me a sweet joy and peace, such as I have never before experienced.

— MRS. F. W. P.

* * *

The latter part of February I wrote you asking for treatment, and at that time my husband was out of employment and appearances indeed gloomy. Since then we have moved to this town, my husband has plenty of work, and everything has changed from gloom to gladness, and my health is surely improving also.

— L. V.

* * *

I have felt for some time like writing to you, and thanking you for the great love and Divine wisdom I have gotten from the blessed little *UNITY*. It always contained that which I just needed, and in the right time; praise be to you, the blessed servant of the living God, and to Him the giver of all. I feel like Paul when he said, "I have fought the good fight;" yes, and a hard

fight it has been, but the bright morning star was always shining in the distance, fixed and firm. I could not read nor write when I came into this beautiful Truth, but the blessed, sweet Spirit is helping me. I have worked day and night to know more of God's love in the last six years, and each day proves to me that my efforts have not been in vain. I am your sister in the great ocean of God's Truth and Love. — S.

* * *

My subscription to UNITY expires in August, and when renewing I will send the price of DIET with it. I am so glad you decided to publish the lessons on "The Science of Being and Christian Healing," which now appear in each number of UNITY. They are such a help to an understanding of the true nature of the principle of Being. Your exposition of Practical Christianity and its relation to other cults, in the June number of UNITY, is a masterly article, and will do much to elucidate the true principles of the practical Christian life, which may be termed the Life Beautiful. With many good wishes for your continued prosperity, I remain, very sincerely yours, — N. A. M.

* * *

Before joining the Society of Silent Unity I was a hard drinker; since then I have not taken anything. Kindly continue to help me. — G. A. Y.

* * *

One of the representatives-at-large of Jesus Christ, a travelling commercial man, subscribes for eighteen copies of UNITY per year, and sends us \$1.00 per month. His territory is Southern California. In a recent letter he says, "I am placing UNITYs in the hands of every one whom I think is likely to become interested, and in this way preaching Practical Christianity to them. This is my way of spreading the gospel, and it is surprising how many people have become interested in the last few years through my efforts. I travel over most of Southern California, and come in contact with many people to whom I have an opportunity now and then to mention this beautiful teaching. In unfolding the Christ consciousness myself, I find that in this way I am able to keep up my business, and at the same time feed His lambs. I shall have a statement to give you in a short time in regard to the remarkable healing of one of your subscribers."

— L. D.

* * *

I enclose \$1.00 to help along the good work, and show my appreciation to you all for the loving, beautiful influences which surround your paper. I get so much joy and help from every page that it has become a great possession to me. — H. M.



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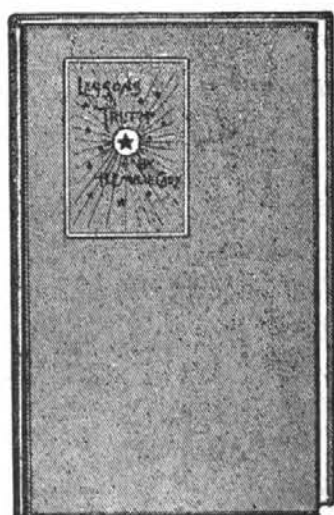
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"Ye shall know the Truth, and the Truth shall make you free!"

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—EPH. 2:20.

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Devoted to
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VOL. XXIII.

KANSAS, CITY MO. AUGUST, 1905.

No. 2

THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

LESSON FIVE.

HOW TO CONTROL THOUGHT.

THE thoughts of the mind are identities with an Ego. By this we mean that every thought has a centre around which all its elements revolve, and to which it is obedient, when no higher power is in evidence.

Thus thoughts are capable of expressing themselves—they think. Man thinks, and he thinks into his thoughts all that he is, hence those thoughts must be endowed with power to think in manner similar to their author.

There is, however, a difference between the original thinker and the thought. One has its animating centre in Spirit, and the other in thought. One is Son of God, and the other son of man.

The one essential fact to understand is that there can be no manifestation without intelligence as a fundamental factor and constituent part. Every form in the universe, every function, all action, and all substance has a thinking part, which is receptive to, and can be controlled by man. Edison says that he has observed that every molecule has three things: intelligence, substance and action. It has form, it moves, and it knows where it wants to go. This *intelligent* principle in all things is the key to the metaphysician's work. He does not concern himself with the action and reaction of the chemistry of matter, nor does he care to know all the intricate laws

of electricity and magnetism in order to get the very highest use of them. They are susceptible to thought, through the knowing factor in their construction, and to this he appeals. It is through this all-pervading intelligence that man exercises his highest power. The Scripture statement of man's power and dominion over all things is true only when he is estimated mentally.

It is the testimony of all philosophers that everything is in a state of construction or destruction. These two forces are all-pervading, and apparently essential in building the universe. The metaphysician discerns the cause of these two movements to be the "Yes" and the "No" of mind. These dual attributes of mind are in evidence everywhere, yet not understood by those who observe the form instead of the Spirit. The positive and negative poles of the magnet are states of mental affirmation and denial. In acid and alkali, sour and sweet, chemistry is proclaiming "Yes" and "No." Night and day, heat and cold, sunshine and shadow, intelligence and ignorance, good and evil, saint and sinner, all are the reflections of mental affirmations and denials. Thus the common denominator of all manifestation is found to be "Yes" and "No."

It is found by the use of these mind forces that man can dissolve things by denying their existence, and build them up by affirming their presence. This is a simple statement, but when it is applied in all the intricate thought-forms of the universe, it becomes complex. Yet when one knows it to be the key to mental power, and persistently uses it, its truth becomes axiomatic.

This power of the mind to build or destroy, through affirmation and denial, is exemplified most strikingly in the human body. Whatever we persistently affirm as true of us, in due season manifests itself somewhere in the organism. Whatever we persistently deny, is taken away, when the law has had time to work itself out.

The body is made up of cells; some in a radiant state, and some crystalized into form. The visibility of these radiant thought-forms is the result of an affirmation of the ponderability of substance, or, we might say, that it is the belief in man's mind that his body is material instead of spiritual. The affirmative state of mind is a binding, holding process, and it involves all thoughts, and their manifestations, that come within its scope. If man affirms his unity with the life, substance and intelligence of God, he lays hold of these spiritual qualities, but if he affirms the reality of matter and the physical body, he attaches his Ego to the gross instead of the spiritual.

Affirmations and denials do not have to be made in set terms, like, "I affirm my body to be material," but the general trend of the mind, the sum total of thought in all its aspects, aggregates the affirmation that fixes and crystalizes thoughts into forms. The great desire and striving of men and women for material possessions is the strongest kind of affirmation, and affects both mind and body in marked degree. Stomach troubles and constipation are almost universal complaints with those who are financially grasping. The tense state of mind which this affirmation sets up extends throughout the body, and all the muscles, nerves and organs become fixed and almost unmovable. This was forcibly illustrated in a certain banker, who was so grasping that his right hand closed up, and he could not open it. Again, a set ambition and intense desire to excel in some chosen field of work, will produce like results. A dominating will, fixed in any direction, is a form of affirmation, and it affects the life-action in the organism according to its intensity. Inactivity, stiffness, rigidity, may all be traced to excessive affirmation.

The metaphysical remedy for this selfish state of mind is denial. "Deny thyself and follow me." The "me" here referred to is the higher self, the Christ. Denial is a putting away of the mental error, and con-

scious relaxation of both mind and body. The healer does not tell the patient audibly that his constipation is caused by his grasping or stingy state of mind, but he mentally denies it, and holds the patient open and receptive to the Great Unselfish Mind of the Universe. People do not realize how they are bound by their selfishness, and it is not wise to tell them openly, until they are in understanding of the difference between their real being and this mortal personality.

Where the "No" phase of mind is too much in evidence, the whole consciousness is in relaxation. This excessive negation makes the thought indefinite and vacillating, and the body weak and flabby. Prolapsus, dropsy, certain forms of kidney complaints, and nearly all relaxations in body and functions, are the result of the "I can't" state of mind. A business man, who has for years been intent upon money-making, who meets with a large loss, and mourns over it, is apt to have kidney trouble of some kind. He believes that he has lost his substance, and a void thought begins its dissipation of the very tissues of his body. One who has been very ambitious for the attainment of some office or position, and defeated, will usually "let go" the positive mental pole and drop to the negative. The result is bodily weakness somewhere. We speak of such people as having "lost their grip." This is exactly what they have done—their mental relaxation has loosened their grasp upon the organism, and it is in a condition of dissolution. Physicians have marveled that so many public men have diabetes and Bright's disease. It is because they have been defeated in their ambitions, like Blaine, and given up. The "failure" state of mind throws the whole organism into a panic, and its functions are weakened in their life-action. Instead of the tonic of aspiration and hope, there is the enervation of discouragement and despair.

These are conditions that come to those who trust in the arm of flesh. When the mind of man

is set on high, he never gives up, nor allows defeat to thwart his righteous ambitions. His thought is not set on selfish attainment, consequently he does not experience a mental vacuum when he meets with loss. To one in spiritual understanding there is no loss. The going and coming of material and intellectual things is but change in the panorama of life. This is constantly taking place, and will continue so long as we live in the consciousness of duality, the "Yes" and "No" state of existence.

The object of man's existence is to demonstrate the Truth of Being. This demonstration takes place through experience. But there are two ways of working out experience. The first is through knowing the law underlying every process, and the second is through blindly testing the process without understanding the law.

In the allegory of the Garden of Eden we have the illustration of the choice the race, to which we belong, made when a certain stage of discretion was attained. Adam represents generic man. In his early stages he was under the Law of Divine Knowing—the Lord God was his guide and instructor, and he made no mistakes, but lived constantly in the Divine Light.

All experience develops personal identity—the consciousness of the power of self. This is the bringing forth of that free-will which is inherent in all. In the course of his demonstrations of Being man arrives at this place where he feels his own capacity, and he knows he can exercise it without restraint. "Satan" is the personal mind that tempts man to try experience without knowledge. In Divine Illumination man does not enter *consciously* into that dual condition typified by the tree of the knowledge of good and evil—he simply knows it as that which might be if he forsook his guiding light. In the Serene Mind of God there is no duality, no good and bad, day and night, understanding and ignorance—the brilliancy of the All Knowing dissolves all shadows and negations.

It is man's privilege to abide in this light, and know how to work out the problem of existence as accurately as the mathematician, who follows without deviation the rules of his science. The Lord admonishes the unfolding Adam not to "eat," that is, incorporate into his consciousness this knowledge of duality—good and evil. But, like the child who refuses to take the advice of one who knows, man sees wisdom and pleasure in the realm of opposites, and falls into its delusions. This dual mentality naturally sets up positive and negative forces in his consciousness, which are reflected into his body. The commotion is so great that the soul is forced out of its temple—man is put out of the garden, and in time forgets his former Edenic state.

Some metaphysicians argue that this eating of the tree of the knowledge of good and evil was a necessary step in man's evolution—that it is through experience that we learn all truth, and without this experience we would always remain infants. We admit that we develop through experience, but it need not be *blind* experience. Just here is the difference between the Christian and the Gentile—the one seeks the guiding light of the Spirit in all his ways, while the other ignores that light. Hard experiences come into our lives because we do not know the law of harmonious thinking. If we think that evil exists as a power in the world, and that it is working in our lives and the lives of those about us, we make it an active force, and it appears to be all that we imagine it. The poet truly discerned, "There is neither good nor ill, but thinking makes it so."

Some metaphysicians claim that it is not wise to make denials; that the affirmation includes all the mental movement necessary to man's perfect development. This position would be tenable if we had built up our consciousness according to Divine Law. The student who has carried his mathematical problem forward without making an error does not find

it necessary to erase. But if he sees where he has made a wrong computation, what then? Nothing but an erasure, followed by a right computation, will bring the correct answer. We have all fallen short of Divine Ideals, and we must cross out our errors, and add in the truths, until our characters are up to the Jesus Christ standard.

Repentance is a form of denial. The forgiveness of sin is an erasure of mortal thoughts from consciousness. The joy which comes to the converted Christian is the inflow of Divine Love after the mind has been cleaned by the denial of sin. This is a real experience, which may be repeated again and again by one who understands the law of mind action, until the whole man is sanctified and freed from sin. Christians look back upon this joyous exaltation which they had when they were converted, as an experience which comes but once in a lifetime, and that it is brought about by the Lord as a special sign of their change of heart. But metaphysicians, who have studied the laws of mind, and practiced denials and affirmations as a science, find that they can throw themselves into this ecstatic state at will.

To attain this, begin each day by a denial of all thoughts of selfishness. This is following the command of Jesus, "Deny thyself and follow me." The mortal self is the Ego around which revolve all thoughts that bind us to error. We cannot cross it out all at once, but little by little we cast out the specific thoughts that have accumulated, and built up that false state of consciousness termed Judas. In the life of Jesus, Judas represents the false Ego which error thought has generated. This "son of predition" is so interwoven into the consciousness that to kill him at one fell swoop would destroy the mentality, so he must be counted as one of the twelve, while we know that he "hath a devil."

In the symbology of Jesus' life, Judas is represented as the treasurer; he "carried the bag." This means that this Ego has possession of the life centre

in the organism, and is using it for its own selfish ends. Judas was "a thief." The selfish use of the life and vitality of the organism for the gratification of sense pleasure, robs the higher nature, and it fails in carrying forward the spiritual man. This is the betrayal of Christ, and it is constantly taking place in those who live to fleshly, selfish ends.

A time comes, however, when this Judas must be eliminated from consciousness. The agony of mind, and final crucifixion of Jesus, represent the crossing out wholly of the false Ego, Judas.

"I die daily," said Paul. The "I" that dies daily is personal limitation, which is made up of fear, ignorance, disease, the lust for material possessions, pride, anger, and the legion of demons that cluster about the personal Ego. The only Savior of this one is Jesus Christ, the spiritual Ego, or superconsciousness. We cannot in our own strength solve the great purifying problem, but by giving ourselves wholly to Christ, constantly denying the demands of the personal self, we grow into the Divine Image. This is the process through which we "awake in Thy likeness."

AFFIRMATIONS.

BY URSULA GESTEFELD.

With reverent recognition of my birthright,
 I claim my sonship with the Almighty.
 I am in harmony with my Source.
 The Infinite Health is made manifest in me.
 The Infinite Substance is my constant supply.
 The Infinite Life fills and strengthens me.
 The Infinite Intelligence illumines and directs me.
 The Infinite Love surrounds and protects me.
 The Infinite Power upholds and supports me.
 I have the freedom of the Sons of God.
 With all that is in me I rejoice and give thanks.
 God and man are the all in all, now and forevermore. Amen.

NOT DEATH BUT TRANSMUTATION.

To the Editor of UNITY:

As one of your readers I have followed with much interest your endeavor to penetrate the mystery of man's being, and have observed with pleasure your recognition of the claims of Jesus Christ as the world's true guide to the knowledge of the Father. I beg to suggest, however, that there is one principle—which you acknowledge indeed—but to which you do not give proper place in your system of belief. I refer to a principle which underlies the constitution of the human race, and so determines the mode by which its final perfection is to be realized. It is this, that the human race is an *organism* in which those whom we call the dead continue to hold place with the living. This makes them fellow members in the corporate body of humanity, and partners with us in the struggle toward the goal. On the one hand, those of us who are still struggling to escape from the errors and vicious propensities inherited from the past, have for our helpers and guardians those who, as victors, have won the crown of life. On the other hand, the imperfect souls who have passed on, and the material of whose shattered lives is more or less woven into the fabric of our earthly life, are helped, and obtain their final deliverance, through the virtues of those who represent them on the earthly plane, and fight over again their battle of life to victory. There is thus an "elect race," who, both on the lower and the higher planes, take part with the Christ in the world's redemption.

Each of us, therefore, on this earthly arena is engaged in a contest, not merely against false and materialistic conceptions into which our senses have betrayed us, but one in which we are required to compel "the spirits to be subject unto us;" not merely for our own welfare, but for theirs also. Our

failures, as well as our successes, affect the whole body of humanity to which we belong.

The point I am making is that this struggle of the race out into the light and liberty of sonship to God, is not one merely in the realm of ideas, as the New Thought writers chiefly present it, but one in the realm of Life itself, and of the spiritual powers and potencies that there prevail.

The world is just now receiving an object lesson of the wonderful power that lies in the conception of a corporate relation between the living and the dead, in the marvellous achievements and self-sacrificing bravery of the Japanese. This idea has long been the dominant one in their religion. Their ancestor worship is but the surface manifestation of this underlying principle—that the human race is an organism. Although largely lost out of our modern Christianity, this principle is fundamental in the Old Testament revelation, and therefore, since the Christ came to fulfill it, it is essential in Christianity. Strange that Western Christendom should need to receive this new illumination of it from the far East!

From this point of view, I am persuaded that you need to enlarge your conception of the mission of the Christ, and of the meaning of the two great facts in it upon which the Christian faith rests—his death and resurrection. These can be understood only in the light of the corporate relation He sustains to the body of mankind. The New Testament represents him as the New Head of the race, which is being gradually lifted up to the new and higher order of manhood into which he passed through the gates of death. His resurrection was the first fruits of this new creation of humanity in the power of an endless life. It carries with it also the promise and the potency of the emancipation of the whole natural order, the cosmos, out into the liberty and glory of the sons of God. Much that you have written does indeed point to him as the great *example* of that to which we shall attain. But it is deficient in testi-

mony to him as the power of it, and to the place and office of the "elect race," living and dead, who now share in his risen life, and who, as "the first fruits of God's creatures," are the seed of blessing for the future harvests until "all generations shall call him blessed."

And so with regard to your view that this transformation of our humanity may take place through a process of spiritual culture without physical dissolution; this voids the death of Christ of this deep meaning, that even he must pass through this change in order to enter into his glory. Must not we therefore "put off this tabernacle" in order that our mortality may be swallowed up of life? It is true indeed that the more we have now of the "first-fruits of the Spirit," the more marked may be our prelibations of the final victory. But we see no other way in which this "body of humiliation" can be exchanged for "the body of his glory" except through its dissolution.—L. C. BAKER.

[We concur in the foregoing very deep and comprehensive production, except in the conclusion that physical dissolution is necessary in order to attain the "body of his glory." We have again and again called attention to the fact that the body of Jesus did not go through dissolution, but was transmuted before his disciples' eyes. "He was taken up; and a cloud received him out of their sight." The "cloud" was their own sense consciousness, which is in darkness. The form and character of the body has its foundation in thought. An harmonious thought produces a like condition in the body. This, carried to its ultimate, means complete harmony, or wholeness. When this state is attained, the body is no longer subject to disease, and, being indestructible, must necessarily live forever. This transformation and refinement of the organism results in a very high vibration of its atomic structure—so rapid does its cells vibrate that the fleshly eye cannot receive its light, and it seems to disappear to such an onlooker. But this is in appearance only—the man is still a member of the race, and in close touch with its higher mentality. The recent discovery of the "N-Rays" of the body is a hint in this direction. Here is where Jesus exists; and from whence he is pouring his ideas, which are really spiritual *substance* and *life*, out upon all who acknowledge and follow him as the Perfected One, and their bodies are being regenerated as was his. This regenerative process begins in the mind, and through the mind it is transferred to the body. "Be ye transformed by the renewing of your mind."

We do not, as a rule, enter into the discussion of the Grand Man of the Universe, or the man-organism forming the human race, which our brother in the foregoing letter explains so comprehensively. Our department in the school of Jesus Christ is to instruct individual students. When they "awake in his likeness" they will understand the relation of the whole.—EDITOR.]

SOMETHING ABOUT PSYCHIC PHENOMENA.

DURING the last few months the American press has devoted more space than usual to the discussion of Spiritualism and the claims of Spiritualists. Mrs. Piper's letter-reading performances in Brooklyn have been studied by friend and foe, and various opinions have been offered as to her being a genuine psychic, or a fraud and imposter. Mrs. Piper claims to read sealed letters by the aid of disembodied spirits.

My opinion in this matter and upon the entire subject has been asked by many correspondents.

I agree with a famous Judge of the Supreme Court of New Orleans, La., who recently remarked to me that proof of the existence of the mind of men after death was the most important matter in the whole world.

I have never seen Mrs. Piper or Mrs. Pepper, both noted "psychics," or mediums. But I have seen hundreds of others of various kinds of demonstrations, and I have studied the subject for at least twenty years; first with curiosity, then with care and calmness, and during the last two years from a most satisfactory and scientific standpoint. I use the word "scientific" fearlessly, however the purely physical scientist may question my right. If he will give as much time and application to the subject as I have done, he will come to an understanding of my right to employ the phrase.

It is interesting to find such men as Bishop Samuel Fallows, Minot Savage, Heber Newton, Dr. Funk, and Edgar M. Webster, a prominent physician of Chicago, all acknowledging a belief in the sometimes communication of the living with the dead, or rather the embodied with the disembodied souls.

It is not only interesting, but gratifying, because it lends dignity to this important and beautiful study,

which ought to receive as much attention from the public press as prize fights, murders, suicides and divorces, especially when the pursuit of the study will show the enlightened people of earth how to avert and prevent many of these terrible tragedies.

My investigations have proved to me that the majority of mediums are at times in communication with disembodied spirits, and therefore cannot be called frauds. But they have also proved that most mediums are as a rule unable to distinguish between mind reading and seership, or between the good and the evil forces which control them; and that they too frequently become a prey to the latter before they end their career. They resort to fraud and trickery often when unable to produce the real conditions they seek, because they have grown weak and unbalanced by relinquishing their own individuality to so many obsessing spirits.

The progress of humanity has been hindered by the teachings of the orthodox creeds that by sudden repentance and death a man becomes an angel of glory.

There are as many classes in the worlds beyond as there are here, only there a soul's position is decided by its spiritual growth while here, and not by any material standards. It is rare indeed that a medium who gives over her individuality and self-control to the free use of the spirit world receives, or long retains, a hold upon the higher class of spirits. If any woman on upper Fifth avenue left her doors open night and day and invited the whole of New York to enter while she slept, it is not likely the desirable people of the town would become her guests. She would soon find her mansion dominated by the tramps and criminals. And yet an occasional old friend would drop in, knowing her impulses were good, her intentions kind, but even those would eventually be driven out by the other element.

This is precisely what the professional medium does who allows herself to be dominated by all sorts of visitors from unseen shores.

There are two methods of investigating this subject. One is subjective and destructive; the other is constructive and leads to mastership.

For any man to declare today that there is no such thing as mastership and absolute knowledge of these subjects is as much an evidence of blind ignorance as was the attitude of those who persecuted Galileo for declaring the earth moved.

Without exception the real knowers (who are far and away more advanced souls than the world's thinkers) warn us from the destructive methods of mediumship. One of the great teachers proves to us all who will study the subject that hypnotism is a crime against the subject and against the hypnotist's own nature.

As Florence Huntley has said in speaking of his book on the subject:

"Hypnotism is one of the greatest psychological crimes. It is a crime to grab a man by the throat and thus force him to do your bidding. Is it not a greater crime to grasp a man by the soul and do likewise? Hypnotism is a crime against the intelligent soul of man, and deprives it of the inalienable right invested by nature."

Hundreds of mediums are hypnotized by the disembodied spirits who take possession of them. When these spirits do not come, the mediums are driven to fraud and trickery. To detect a medium in trickery on one occasion is no proof that she has not given genuine messages from disembodied beings, good or bad, on scores of occasions.

There is scarcely a form of mediumship I have not investigated. With the progress of time I have grown more and more convinced of the immortal truth underlying it all, and also of the danger lurking in such investigation.

Many remarkable messages, and a number of wonderful prophecies, afterward verified, have come to me from time to time; yet on scores of occasions have I been told the thing I was silently desiring

would occur, which did not prove to be the fact. A round of the famous mediums at one period of my life brought me the assurance from all but one that a certain event I hoped for would transpire. It proved nothing but mind reading, and the event never did transpire. When the one psychic failed to predict it I questioned her, but she insisted there was nothing to authorize my hopes.

Other matters wholly foreign to my mind were sketched out by her and have been verified in later years. This was veritable seership.

A beautiful, gifted and cultured woman recently related to me her experience with mediumship. Always sensitive and psychic, she began to hear voices and receive the most beautiful messages from the world beyond. Remarkable poems, stories and essays were dictated to her. She yielded herself more and more to these influences, and grew indifferent to the things and people of earth. And when she was quite under the domination of other minds, suddenly the beautiful and sweet messages ceased, and profane, wicked and vicious voices assailed her.

This is what happens to thousands of people who allow their God-bestowed will and individuality to be given over to the hypnotists on earth and to controls from the other shore.

I would earnestly advise any one who is not in robust physical condition and not in the possession of a strong will, a clear, reasoning brain and a well-balanced mind, to keep away from psychic phenomena.

During a time of very active investigation I learned the important fact that my own sense of personal responsibility and my will power were both being lessened by frequenting these places. I was unconsciously leaning upon predictions or being discouraged by the absence of them.

Added to this came the knowledge that it is of vital importance to keep our minds wholesome, our brains occupied, our bodies strong and healthful, and

our desires clean and normal, if we would escape obsession by unclean spirits and earth-bound souls, and if we would earn immortal life on a high plane. Many degenerates, if not all, half the insane and many invalids, are simply victims of obsession.

— ELLA WHEELER WILCOX, in *Chicago American*.

SWEET SLEEP.

[In New York City, on Sixteenth Street, between Union Square and Fifth Avenue, is a woman's hotel, called "The Margaret Louise Home," built by Mrs. Eliot Shepard, formerly a Miss Vanderbilt, in memory of a dearly loved daughter by that name. In every room, hanging by the mirror of the dressing bureau, is a banneret of broad, colored satin ribbon, on which is printed these beautiful lines by Ellen M. R. Gates. It may be sung to the tune of Ortonville, by repeating the fourth lines; and if sung several times just before retiring, will be found to be conducive to a quiet sleep and soothing rest.—GRACE LANGDON DAVENPORT.]

Sleep sweet within this quiet room,
O thou, whoe'er thou art,
Nor let no mournful yesterday
Disturb thy quiet heart.

Nor let to-morrow scare thy rest
With dreams of coming ill.
Thy Maker is thy changeless Friend,
His love surrounds thee still.

Forget thyself and all the world,
Put out each feverish light;
The stars are shining overhead;
Sleep sweet! Good-night, good-night!

“ ‘Happiness is thinking straight and seeing clear and having a true perception of the value of things,’ says Margaret Deland. ‘There are as many opinions of happiness as there are people in the world, but the first and most important thing to learn is that happiness is a spiritual possession and is independent of material things. Is the world any better or happier for our grievances? Poverty of mind or cowardice of the soul is shown by a tendency to throw on others the trivialities of our own discomfort.’ ”

“God makes our sunshine; we make our own clouds.”

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 8. August 20.

JEHOIAKIM BURNS THE WORD OF GOD.—Jer. 36:21-32.

21. So the king sent Jehudi to fetch the roll: and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king.

22. Now the king sat in the winter house in the ninth month: and there was a fire in the brasier burning before him.

23. And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier.

24. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26. And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but Jehovah hid them.

27. Then the word of Jehovah came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28. Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29. And concerning Jehoiakim king of Judah thou shalt say, Thus saith Jehovah: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30. Therefore thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not.

32. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

GOLDEN TEXT—*Amend your ways and your doings, and obey the voice of the Lord your God.*—Jer. 26:13.

Jehoiakim the king represents a ruling state of

mind that does not reverence or obey the higher law. When we reach a point in our ongoing where there is necessity of greater spirituality, our meditations reveal to us that the way is through reforming our methods of thought and life. This is the intuitive perception of the progressive trend of all things, which is the Book of the Law, or the "roll" which the king burned.

The burning of the roll represents a denial of the Spiritual thought working in consciousness. We know that to go forward to more advanced demonstrations, we must give up the present ruling ideas. These, however, constitute our king and his kingdom, and it looks from a temporal viewpoint as if we were giving up our all when we relinquish these, and we do not entertain the proposition for a moment, but promptly burn or deny it away. We have no compunctions in so doing and there are no regrets. "They were not afraid, nor rent their garments."

This tendency of establishing one's self in a mental kingdom with certain ruling ideas is strikingly illustrated in the crystalization of metaphysical teachers in that particular form and statement of the doctrine in which it was first revealed to them. No matter how often the prophets and scribes of the Lord, both within and without, present them with the "roll" of the progressive Law, they are so saturated with the first revelation that they can see no forward step, nor the inevitable consequences of such ignorance, which are chains and Babylon—ultimate mental confusion.

The lesson is that we shall read out of the "roll" of the Higher Wisdom the new revelations of Truth which are being constantly presented to us, and be open and receptive to Divine Evolution. It is a dangerous thing to set up a religious kingdom and gather about you a personal following. In a very short time you find yourself in the clutches of the "servants," who are the people and the thoughts of the world. They bind you to the "system," and ere

you are aware you are part of a worldly institution called a church.

But our temporary denial of the Divine Law does not relieve us from its final establishment. It runs deep in the Divine plan, and we cannot escape its ultimate outworking. You may evade its fulfillment in this phase of your existence, but "another roll" is given by the prophet of the Lord, and his scribe, your inner memory, has written upon it all that was in the first roll, and "added besides unto them many like words."

Lesson 9. August 27.

JEREMIAH IN THE DUNGEON.—Jer. 38:1-13.

1. And Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchiah, heard the words that Jeremiah spake unto all the people, saying,

2. Thus saith Jehovah, He that abideth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live, and his life shall be unto him for a prey, and he shall live.

3. Thus saith Jehovah, This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it.

4. Then the princes said unto the king, Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5. And Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do anything against you.

6. Then took they Jeremiah, and cast him into the dungeon of Malchiah the king's son, that was in the court of the guard: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: and Jeremiah sank in the mire.

7. Now when Ebed-melech the Ethiopian, an officer, who was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8. Ebed-melech went forth out of the king's house, and spake to the king, saying,

9. My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die in the place where he is because of the famine: for there is no more bread in the city.

10. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast off clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12. And Ebed-melech the Ethiopian said unto Jeremiah, Put

now these old cast off clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13. So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

GOLDEN TEXT — *Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.* — Matt. 5:10.

Jeremiah the prophet is that in us which discerns the working of the law. We know that transgressed law brings its own punishment. "As a man soweth so shall he also reap," is true everywhere, and it is the prophet of the Lord that sees it particularly true in the lives of men. It is the prophet in us that often warns and keeps us from transgressing the law, because we discern what the result will be.

The gift of prophecy is greatly prized and much sought after. Those who can tell the future are supposed to be endowed with supernatural ability. But in the light of spiritual facts, prophecy becomes rational. In the mind all things are now accomplished. If you decide to go on a journey, it is completed in your mind before you begin to travel with your body. So all things are completed in mind as soon as conceived, and a mind reader can tell the result of certain thoughts, because they are already in process of fulfillment, and he sees their climax. The period of generative thinking with most people is from the age of fifteen to forty years. After that the crop is so heavy that nearly all the thought-energy is required in taking care of it.

The ability to prophesy has its disadvantages. If you see the result of evil coming upon you, and are beset on all sides by enemies seeking to take advantage of your weakness, as were the Israelites in this lesson, it is doubly weakening to be talking about the coming peril, and fearing it.

The esoteric meaning of the names of the four sons, mentioned in verse 1, is of *judgment* and *perfection*. These warn the king, or ruler in consciousness, that this continual prophecy of death, famine

and pestilence "weakeneth the hands of all people. in speaking such words unto them." They demanded that the prophet be suppressed, which was done, and he was put into a dungeon of mire and slime. This means that when we see the evil of our deeds coming upon us, we sink our spiritual perception down into darkness and materiality by talking about and fearing the results.

The Ethiopian eunuch who saved Jeremiah, represents the impartial natural law constantly at work in the subjective consciousness readjusting the errors of thought. The old cast-off clouts and rotten rags used in the rescue, represent the negative, poverty-stricken conditions existing in that part of the consciousness. For instance, an angry thought in the mind may be reflected into the subjective and free itself in a boil on the body. It is a mighty rotten and ragged way to get out of an error thought, but it is better than suffering internal pains; so the subconsciousness works out for us many an error, which we name disease, but which is in reality a safety valve for our evil thinking.

Lesson 10. September 3.

THE CAPTIVITY OF JUDAH.—II. Chr. 36:11-21.

11. Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem:

12. And he did that which was evil in the sight of Jehovah his God; he humbled not himself before Jeremiah the prophet speaking from the mouth of Jehovah.

13. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto Jehovah, the God of Israel.

14. Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the heathen; and they polluted the house of Jehovah which he had hallowed in Jerusalem.

15. And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending; because he had compassion on his people and on his dwelling place:

16. But they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy.

17. Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or

maiden, old man or hoary headed: he gave them all into his hand.

18. And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king, and of his princes; all these he brought to Babylon.

19. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20. And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia:

21. To fulfill the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

GOLDEN TEXT — *Be sure your sin will find you out.*
—Numbers 32:23.

Zedekiah means "the justice of God." We may term him that consciousness which is the focal point, or equilibrium, between the spirit and the body. This point of equilibrium lies deep in consciousness, and is not usually disturbed by the sins and transgressions of the flesh. It is in touch with the spiritual life, and is moved only when we exercise the mind in spiritual ways. Jesus condemned the Pharisees as greater sinners than the harlots, because they were in error on a higher and more destructive plane of consciousness.

This lesson depicts a state of consciousness to which very few people degenerate. The Jews represent those who have developed the spiritual nature, and are recognized as farther advanced in race evolution than the Gentiles. When, after having unfolded these higher principles, we deliberately turn about and rebel against the Divine Law, our case is very desperate.

Every spiritually developed person has an invisible teacher, who communicates to the soul such instruction as it requires to keep it informed of the results of its evolutions and soul-energies. This teacher is Jeremiah the prophet. When the Ego rebels against this helper, and refuses all obedience to the higher powers, it is in the condition here described of Zedekiah. Only a very egotistical soul could attain this place, and few there be that do so.

When the soul refuses all spiritual guidance, it invites the darkness of the "heathen," or ignorance of mortal thought. This brings about a gradual "pollution" of the "house of the Lord which he had hallowed in Jerusalem." This "house of the Lord" is the body consciousness, which is "hallowed" or held in perfection by the Ego located at the heart-centre, called Jerusalem. This temple is polluted by passion, impurity, low ambitions, unworthy affections. Any thought or practice that is not high and holy desecrates the body temple. A point is reached where the law of Being is so transgressed that the man cannot retain his hold and disintegrating forces, both within and without, are engendered.

Chaldeans means *demons*. These attack the man from without, and finally capture him, and all his faculties fall under the destructive powers of personal egotism, the "adversary."

Lesson 11. September 10.

THE LIFE-GIVING STREAM.—Ezek. 47:1-12.

1. And he brought me back unto the door of the house; and behold, waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east: and the waters came down from under, from the right side of the house, on the south of the altar.

2. Then brought he me out by the way of the gate northward, and he led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and behold, there ran out waters on the right side.

3. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles.

4. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters: waters that were to the loins.

5. Afterward he measured a thousand; and it was a river that I could not pass through: for the waters were risen, waters to swim in, a river that could not be passed through.

6. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river.

7. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other.

8. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah: and they

shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed.

9. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish: for these waters are come thither, and the waters of the sea shall be healed, and every thing shall live whithersoever the river cometh.

10. And it shall come to pass, that fishers shall stand by it: from En-ge-di even unto En-eglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many.

11. But the miry places thereof, and the marishes thereof, shall not be healed; they shall be given up to salt.

12. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for healing.

GOLDEN TEXT — *Whosoever will, let him take the water of life freely.*— Rev. 22:17.

Ezekiel means "God strengthens." He shows how to demonstrate strength.

The "house" which he saw in his vision is the vital body. By this we mean the body of thought, of which the physical body is the shape. All shapes have their origin in thought-forms.

The "door of the house" is the I AM. "I am the door," said Jesus. The "East" is the within and the "West" the without, in all Scripture symbolism. "Waters" represent the universal all-pervading thought energy in its negative consciousness. In the body this may be termed the vitality. This vital current flows out from under the threshold — that is, it is less or beneath the door, I AM. The house faces "East;" that is, when we vitalize from the spiritual we always look within. When we concentrate on the I AM within, and affirm, "I am strong with the strength of the Spirit," we open the inner or "East" door of the soul-body, and a vital flow sets in from the brain down the right side to a point under the heart (altar), where is located the *solar plexus*, the vital centre of the organism, and through which the soul connects with the outer or physical body.

There is in reality no such thing as matter — solid material forms, or physical substance. These are all concepts of ideas held by the mind and believed to be what they appear. When the “man,” which is the Spiritual I AM, goes “forth eastward with the line in his hand” he is estimating or getting a comprehension of the real character and capacity of this life flow. “A thousand cubits” represents the unlimited *idea*, which grows greater in human concept the more it is dwelt upon. The first estimate of the Universal vitality is low — “waters to the ankles.” The next measurement is higher — “to the knees,” and the next to the “loins.” The fourth measurement is the concept gained from all sides of comprehension, and it reveals a great river that cannot be passed through. “In him we live, move and have our being.” This ocean of vital life and energy is not only within, but without also. Yet we must have our attention called to it, and continually *see* it with the mind before we comprehend and realize that it really exists. “Son of man, hast thou seen this?” “Having eyes we see not.”

Trees represent nerves, and nerves are thoughts of unity; they connect thought centres with one another. The “Arabah” is the desert, or places in the earthly, physical ideas of substance, which have been separated from the indwelling vitality. When this inner vitality is turned to the without new life-forms spring up. Fish represent ideas of multiplication, fecundity.

The trees growing on both sides of the river represent the nerves radiating from the vital flow on each side of the spinal column, and connecting and unifying the whole organism. When we cultivate and conserve this inner vitality, it accumulates in the organism and about every four weeks over-flows and becomes a permanent part of the soul. This is the fount that is the “meat” or food of the soul. If it goes down to the physical, it is the result of the sin of Eve. The leaf for healing is the sustaining, purifying, harmonizing power of this strength and vitality from the Spirit.

Lesson 12. September 17.

DANIEL IN BABYLON.—Daniel 1:8-20.

8. But Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank: therefore he requested of the prince of the officers that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the officers.

10. And the prince of the officers said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse liking than the youths that are of your own age? so should ye endanger my head with the king.

11. Then said Daniel to the steward, whom the prince of the officers had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's food; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's food.

16. So the steward took away their food, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the officers brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

GOLDEN TEXT — *Daniel purposed in his heart that he would not defile himself.*—Dan. 1:8.

This lesson is so beautifully true in its literal sense that it seems unnecessary to give it metaphysical interpretation. People everywhere are proving that a vegetarian diet "with water to drink," produces the very results here described. The victorious Japanese are giving us an object lesson in accomplishment, by a race supposed to be inferior, through wisdom in the choice of food and drink. All down the ages have been isolated cases of what man can do under a natural diet, but never before has a whole

nation demonstrated the superiority of the human body as a result thereof. Their wounds heal quickly without supperation. Consumption and the various blood impurities common among Caucasians are said to be almost unknown to these wise little Orientals. The cause usually assigned for all this is their vegetarian diet and freedom from intoxicants.

But a vegetarian diet and temperance will not make a man spiritual. "It is the Spirit that quickeneth; the flesh profits nothing." But whatever confuses or dwarts the mentality, blocks the way through which the Spirit manifests. "It is the Spirit that quickeneth," but it must have something to quicken. If that which it seeks to quicken is besotted and logy with the thought-atmosphere of swine and beer fumes, where is the point of contact?

All thinking people are agreed that plain living and high thinking go hand in hand, and the most pressing need with most of us is how to overcome appetite. One would naturally think that the great variety of food combinations and drinks would bring satisfaction to the appetite. But the opposite is evident. The hundreds of new drinks invented every year have not helped to quench thirst, but rather to make it inextinguishable. Then what is the remedy? Daniel gives it in the opening verse of this lesson—"Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank."

When we "purpose in our heart," there is a complete reversal of thought-energies. Instead of regarding food and drink as the basis of life, we perceive that they are but the expression thereof, and that the real source is mental and spiritual. When we submit the food question to the Spirit, a wisdom comes to us right along that line, and we *know* what to put in our stomachs to get the best results.

If appetite is strong, purpose in your heart that you will *master* it, and there will come to you a power that will so quickly subdue the outer sense that you will think you were never under its dominion. So with all the claims of the sense-man—put him in subjection to the Spirit, and prove him better than all the "magicians and enchanters" (mortal thoughts) of the king (personality), ruling in the outer realms.

KANSAS CITY MID-WEEK MEETINGS.

A report of the Mid-week meeting held Wednesday, June 21st, at Unity Headquarters, 1315 McGee Street.

Miss Alice Tainter, leader. Subject: "Fellowship."

Well has Mr. Calamy said, "Men are made for society and mutual fellowship," for where is the gain or happiness for anyone to live unto himself alone? We grow along many lines by coming in contact with people and things. We should not be wholly occupied with "Man, know thyself." In endeavoring to become more acquainted with ourselves, we should not forget to get acquainted likewise with our brothers.

I believe it was Tennyson who said, "I am a part of all I have met." What a wonderful statement, and quite true, for, consciously and unconsciously, we do absorb as we go here and there, as we meet this person and that one, etc. We sum it all up in the one word — experience. We have heard it said that experience is a hard teacher. For all, or most of us, this no doubt is true. Until we have learned our lessons, have overcome, have found the *Way*, the *Truth* and the *Life*, will we continue to have varied and trying obstacles in our path.

As we hold in thought, *as our brother*, every one whom we meet, and to him do, or should always stand, in the attitude of helpfulness. At the same time, if we are open, if we are in readiness to receive, we may often learn a helpful lesson, may add a little, perhaps, to our store of knowledge, in thus coming in contact with him.

It is a good sign if one enjoys his own society. It denotes growth if he can, by his own thoughts, entertain himself or be contented. One's happiness should not always depend on the presence of another or other people. But by fellowshiping with others

we become well rounded characters, as it were. Fellowship is a stimulus. That which others are interested in, talk about, etc., often causes us, too, to fall in the same line. Many good qualities which heretofore have lain dormant within ourselves, have been awakened or developed by a recognition on our part of similar traits in other people.

So we want to encourage fellowship. Our coming together here from week to week and relating our experiences, giving forth of our best, either in the form of talk or in song or in silent meditation, is indeed a source of great comfort and helpfulness to all who attend these Wednesday meetings.

We are chiefly concerned about our experiences along spiritual lines. We are endeavoring to make our religion practical. Many and varied have been the spiritual, or religious roads or paths, which all, or most of us, heretofore have trod. No two of us, perhaps, would have exactly the same story to tell. Many of us have been unconsciously obeying the command, "Seek, and ye shall find." Dissatisfaction with ourselves and conditions, we are certain, has been the cause of our leaving the old centers — the old fellowship was not wholly satisfactory. We have found the Truth, and this Truth has made us free. Some have had a greater realization of this than others.

This new or true understanding has wrought miracles, as it were, for many who have been faithful in the application of its principles. My testimony so far cannot be the most helpful or convincing, for I have not been the most faithful. I have been more of a student than a demonstrator. One year, however, has brought a wonderful revelation to me along many lines. The Bible is a new book to me, as it so becomes to all Truth students.

I stand in an entirely different attitude to all, people and things. Like Bartimeus of old I can say, "One thing I know, and know it well, though I once was blind, I now can see;" and that is news,

light, truth and joy enough for me. This new fellowship is what I need. Not that I still feel dependent altogether on people or meetings, but I feel quite sure that this fellowship which I now always look forward to, is one of the greatest blessings that has come to me.

MEETING OF JULY 12TH.

Mrs. Lillian Hudson, leader. Subject: "Woman — Motherhood."

When I find, sometimes in books, advice or examples that I think may be of service, I take care to copy them. Engrave in your memory, and even write down the things you hear and read; then from time to time study this little collection, and you will prize it none the less that you have not made it all yourself.

This paper which I have carefully prepared to read to you today is a collection of noble and loving thoughts of woman and motherhood, and is intended to help. I have chosen this subject because I love them. They are moral receipts, I have discovered, and I feel and know my paper will be appreciated and understood. So I give it with its message of love and peace on earth to all our sainted mothers as a unit in the motherhood of the race. Now, let us take into the Silence this thought: "Without the motherhood there would be no expression of Being, and God could not express itself to itself."

Woman has ever been a ministering angel. Last at the cross and first at the tomb of our beloved Savior, her hallowed influence proves most potent. It is felt, acknowledged and appreciated by all classes and in all countries. Women is now moving on the same intellectual plane as man. In art, in science, in literature, she is his peer. In woman we recognize the home-maker, whose sweet voice is the music in the march of life, and who diffuses around her the grace and the love which are alike the strong safeguard and chief ornament to

society. We shall soon find out the real divinity of the world is mother; a few know it now. Every man exalts some thing or some one to whom he pays homage. Every man has one place more sacred than all the rest of the universe, where he stands in awe. No man can worship without taking upon himself the image and likeness of the being or thing he adores.

It is for this reason we should study religion scientifically. For its proper and beneficial use, intelligence and knowledge are required. We know that men have always worshipped, and we know that they have worshipped various and useless things; but we know nothing more worthy of the homage of man than the mother of man. As mother she is the sacred minister, the guardian angel of nature, who embodies the miracle and sanctity of life. Lying beneath her loving heart is the strange mysterious birth-sleep, fashioned by the unseen hands of nature awaiting the moment when, with surprised and startled cry, it comes upon the shores of this strange world. If thoughts of God are sacred, what should be the thoughts of father- and motherhood? Long, long before the need is, she has dreamed of its coming, with loving thoughts of its approach; between the heart of the new life and her own there have been those mysterious and subtle changes of sympathy that men know nothing of. The most helpless thing in the world is the human infant, and but for the providence of womanhood, but for her presence, her fore-looking, her divine and loving care, life could not be. So she is more of a providence in this world than anything we know of.

Wherever sickness, sorrow and suffering exist, there woman, the ministering angel of mercy, is ever to be found, offering consolation; her earnest prayers are sweet music wafted to the throne of grace. Oh, how many women have perished in the battle of life who have trusted and been deceived, stung to death by chattering neighbors, by the utter heartlessness

and cruel assaults of her own sex, the cold sneer, the haughty shake of the head, the suspicious whisper in passing by — how could they so soon forget the priceless words of the sublime Nazarine when he said, “I do not condemn thee; arise, go and sin no more. He that is without sin among you let him cast the first stone.” Oh, grandest of words spoken of woman! They divide the history of the race in twain.

It is “let there be light” of the second creation. From that hour woman’s release from being down-trodden was begun. Can a being who is wholly without sin admonish others? Test your heart — let him that is without sin cast the first stone. Oh, truest words of justice that ever came from human lips and heard by human ears! Woman, motherhood of man, behold, when all thy accusers go and sin no more, from that hour woman kneels no longer. She became the sacred motherhood of a dying world which in ages yet to come she will redeem. She looks up to the Infinite, and all the angels spreading their garment of love and mercy over her, whisper softly, “Woman, thou art forgiven,” and from her grave there arises a reconciled and glorious spirit.

The understanding of Spirit and her own nature will come to drive away the awful sorrow from the bleeding heart of woman, and heal the sadness of the centuries echoed from the quivering lips of the motherhood of the race. The teachings of the old orthodox church made woman suffer without redemption and condoned the sin of man. Hence, in the Christian church up to the tenth century, woman was held to be so far mentally and morally inferior to man that in the administration of the sacrament of the Lord’s supper she was not allowed to take the consecrated bread in her bare hand; a napkin was placed on the hand and she ate it off that without touching it, except with her mouth, which certainly was no more free from sin than her hands.

Woman, in her lowest estate, when the cares of her womanhood have been laid in the dust, still

bears, rightly viewed and understood, some trace of her nobler nature, as the diamond when shattered still shows the splendor of its material. Who has not seen the agony and heaviness of heart of some we meet almost every day, their faces pale, their hearts sore with disappointment and care, stung to death with slander and falsehood, until life seems no longer bearable, and at last in utter anguish give up all hope, and pass out into another life.

The religion of the past would have us believe that in those pallid faces is the living death of love. Not so. God is love and God is spirit. Motherhood of man, you have toiled so patiently, now the Spirit illuminates all souls to the truth, and the dawn has come on the wings of the morn. Spiritual understanding brings purity. Morally, a sin is a sin, whether the sin be of man or woman. Spirit humanizes Deity, and makes God and man natural, and does away with the degeneration of woman. Spiritual sunlight of truth illuminates the world, and woman is engulfed no longer in error of the past ages. She was always true, and kept the whiteness of her soul in the face of the world's supreme tragedy and in the days of Christian martyrdom.

Many men recanted at the sight of the stake and roaring flames, but woman kept her faith and went up to God in the fierce fire which consumed her body, but could not destroy her trust in her Redeemer. Indeed, no sculptor has ever ventured to embody in imperishable bronze or marble any of the cardinal human virtues, save in the form of woman. Thus we have faith, hope, charity, patience, fidelity, gratitude, and even the soul, Psyche, each represented as feminine. The Goddess of Liberty, crowned with the stars of heaven, stands as the symbol of freedom of motherhood, the holy function of maternity and the sacredness of life.

Look over the world today, where do you find the unselfish devotion, patient endurance and love? In motherhood. Who made it possible for a *Buddha*

and a *Christ*, who are the saviors of the race? The motherhood. Who, in the grandeur of her teachings, stood at the apex of power in the school of Alexandria in the fifth century after Christ, to whom the wise men of the race paid homage, and came from all over the planet to sit at her feet and learn wisdom, the unity of Being? Hepata, the regenerate woman. They destroyed her, because her teachings interfered with their selfish temporal powers of the priesthood and their followers. Today the principle of unselfish devotion is expressed in the mother of the race, and the priestly power still strives to subjugate the motherhood to their service, but the hope of the race lies in the freedom of woman.

I say woman is the peer of man. No avenue for employment of woman's talent is more attractive, more useful and more appreciated than occupied by the conscientious metaphysical healer. Nothing can be nobler than this calling, by reason of its usefulness, which is continually growing in public esteem. It is rapidly coming to the front and making a record which will create respect and command confidence. Wherever you see suffering, make an effort to relieve it, and fair earth will kiss each footprint of your pilgrimage.

We do not like the old religion. It makes men selfish, and the world seems to know selfish men and applaud their success. Let us worship at the shrine of humanity. If we could wrap around motherhood all thoughts that are sacred, and weave for her the golden glory of men's homage, we should transform this world. If this idea of religion were to prevail, it would universalize religion. Swift and sure condemnation would be visited upon the man that was false to the religion whose divinity was mother.

In this world of ours among the code of men, it is considered right and just, at any place and at any time, to fell with a blow the man who speaks lightly of our mother. If that change ever comes there will be no more fallen women, for no man would risk the

condemnation of his fellowmen by leading or permitting a woman's feet to stray, and no woman ever yet strayed alone. We all know that the mother is the parent of civilization; without her it never would have been.

Men loved the excitement of war. The savage rejoiced in the destruction of his enemies, but the mother with her babe had need of rest and quiet and protection. The babe was helpless — she loved it so; shelter became necessary, and through her influence the man built the booth, or dug the cave, and a family life began to be. The mother, when she swung that babe in the cradle made of limbs and boughs, and hummed the little lullaby, sang the morning song of this world's progress; she was the parent of civilization. Nature had seen to that.

Of all beings that came into the world, nature made the human infancy the longest, imposing upon it the most helplessness, and evoked from the mother's heart providence and faithfulness. The future of progress, the civilization that is yet to be, will depend for their greatness and glory upon the reverence, the respect, the adoration, in which the son of man holds the mother of men. Woman, the purest, sweetest and noblest work of God, it is well.

Not she with traitorous kiss her Savior stung,
Not she betrayed Him with unholy tongue;
She, while apostles fled, could danger brave,
Last at the cross and earliest at His grave.

The Lord bless thee, and make His face to shine upon thee, and keep thy heart filled with love for woman — motherhood.

I would learn only from the Spirit of Truth, thus having for my teacher and guide the Lord God of Israel, my true spiritual Ego; so shall I be able, soon or late, to declare, "The Father and I are One."— HANNAH MORE KOHAUS.



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

Class Thought. August 20th to September 20th.

(Held daily at 9:00 P. M.)

**In Thy Presence and Power I
am free from anxiety and fear.**

Prosperity Thought.

(Held daily at 12 M.)

**I am Prosperous. I always
Succeed.**

SILENT MEDITATION.

TO MEMBERS: It is absolutely necessary that you sit in silent prayer every day for at least fifteen minutes — longer if possible.

The best time for this period of silence is 9:00 P. M., your local time, but if it is not convenient for you to observe that hour, choose a time and notify us of it.

During this meditation you are to silently repeat the statement which we give you in our letter of instruction, or the "Class Thought" in **UNITY**.

If you are faithful and persistent, you will attain a realization of the Divine Presence, and feel the Spiritual Life quickening your organism, and words and passages of Scripture may be given you. These are from God, and a fulfillment of the statement of Jesus in Matthew 6:6, "When thou prayest enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee."

The "inner chamber" is the inner consciousness, and the closed "door" is the shutting out of external thoughts, sights and sounds. Beginners find it helpful to close the eyes, and sit in a place where no external sound can reach the ears. This aids that inner concentration of mind so important in realizing the Divine Presence.

Whether you get this consciousness of the Presence at first or not, you should sit in the silence regularly until you do get it. Our treatments reach you through this inner mind, and it is necessary that you place yourself in a receptive mental attitude at regular intervals to get good results. If our letter of instruction says three times a day, follow it; if not, once a day will answer.

"And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." (Luke 17:20,21.)

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

181. Will you kindly give your interpretation of the command of the Christ, "Do this in remembrance of me till I come"? Some of the orthodox churches lay great stress upon this passage, and are quite outspoken against "professors" who neglect attendance upon the "Lord's Supper" as it is called by many.

—N. A. M.

At the "Last Supper" Jesus gave to the disciples the bread and wine, calling them his body and blood, and then gave the command referred to in our question. The bread and wine are symbols of the Substance (body) and the Life (blood) of the Universal Power, Source, Spirit, otherwise called God. We are to recognize, appropriate and incorporate this Substance and Life continually, until we come into the consciousness and full realization that there is but one Substance and one Life — that of Spirit. This is the Christ mind which comes unto us with its saving knowledge and power, and which makes us know our relation to the Father, our oneness with the Father. It is all a matter of soul experience, and it is the question of soul unfoldment, and not an observance of forms and ceremonies which followers of "the Way, the Truth and the Life" should concern themselves about.

182. If there is any plane of conscious existence to man on which the soul does not express itself in form, body, or visibility, please tell us why?

—M. E. S.

So far as our present knowledge goes, there is no plane of consciousness on which the soul is not forever expressing itself in form. On the physical plane we have this material body; on the mental plane we have thoughts; on the spiritual plane we have idea. These forms are visible according to the plane of expression. The physical form is seen by the physical eye; the mental form is perceived by the intelligence; the spiritual form is intuitively known.

Man unfolds upon each plane, the last and highest being intangible to the sense-man, but is discerned by the soul-man, the Self.

183. What is the connection between long life and obedience to parents, as stated in the 5th commandment? — E. T. C.

If we listen to our parents we will be guided past many a pitfall which would otherwise trap the unwary feet of youth, and which tends to such a rapid pace in life that our forces are soon expended and life, in consequence, shortened. Honor and obedience to parents coming from a loving heart will give calmness and quietness, which is conducive to long life. But in the esoteric interpretation of this statement we find that the great creative force of the universe — God — is both father and mother to that which is formed in its "image and likeness," the real self or son, and the yielding of ourselves in complete honor and obedience to the inherent Divine impulse means eternal life.

184. When Jesus ascended up into heaven after the resurrection, where did his visible body go? — A. D.

At this period in Jesus' life he had, through dwelling in the realm of spirituality, transformed or transmuted his physical body into the finer or spiritual body which obeyed the will of the Spirit. He could "lay it down, and take it again" at will; he could dissolve it into the invisible gases, etc., of which it was formed, or he could crystalize them again into the visible body. He had given other evidence of this power since the resurrection, and now, at what is called the "Ascension" he simply dissolved the body before their eyes, never to be seen again in like form, for he had risen to a place in soul growth where he had no more need of so gross a body.

185. In June UNITY, on page 327, you say, "Christian Science *instructs* its practitioners not to treat contagious diseases." I regret to see so broad-minded, and usually well-posted, a student as you making such a statement. I am not a "Christian

Scientist," but I believe in doing justice to everybody, and so do you. Now I have asked several Christian Scientists and they tell me, "Certainly we treat contagious diseases, except where man-made laws debar or prohibit us from doing so."—M. J. P.

We appreciate the kindly interest which our brother takes in us and our utterances, and recognize his own broad-mindedness and fairness, as expressed in the above good letter. We were convinced of the truth of the statement quoted, but have, since receipt of this fraternal letter, taken pains to verify it. We too, have asked people prominently connected with Christian Science in our city, if it was true that Mrs. Eddy had issued instructions to her healers not to treat contagious diseases, and the answer in every case was, "Yes, such instruction has been given us," and we were referred to the *Sentinel* and *Journal*, Christian Science publications, in which, in the year 1902, the following appeared: "Mrs. Eddy advises, until the public thought becomes better acquainted with Christian Science, that Christian Scientists decline to doctor infectious or contagious diseases." The Christian Scientists, no doubt, had good reason for this step; we simply state it in justice to all concerned.

MY DEAR MR. FILLMORE—Your article, "About Practical Christianity," in June UNITY, is of intense interest to me, and almost entirely in accord with my views, but one little matter is not quite clear. Near the bottom of page 327 you suggest the importance of pure food, hygienic rules, etc. Now, how does this conform with Mark 16:17, 18, where it says they that believe if they shall drink any deadly thing, it shall not hurt them? Having great faith in your views in these matters, I feel somewhat disturbed. I believe in the absolute and final power of the All Good, and the supremacy of mind, Spirit, etc. Does not the verse referred to support my position? Cannot those who believe ignore every appearance of evil? Cannot they drink, eat, or do anything? Do you place limitation upon the power of God? If not, why should those who believe be fearful of what they eat or what they drink? Pardon the question, but it does not seem to me to be in accord with the general trend of your teaching. I trust you will find a moment to answer my question for it has disturbed me.

—C. W. B.

I understand the literal meaning of the passage you refer to in Mark to be, If by *chance* we drink any deadly thing, it shall not hurt us. For example, a little child not long ago drank from a cup of lye. The doctors said she could not live. A healer was called, and he repeated to her, and realized this passage, until she was completely healed. Spiritually, this passage means, that if our minds imbibe evil thoughts they shall not injure us. I do not claim that Jesus Christ did or did not command abstinence from flesh-eating. I only know that the Spirit has told me over and over again that I cannot regenerate the tissues of my organism so long as they are fed with the corpses of animals.

I do not place any limitation upon the power of God, yet I have not found anyone who believes so implicitly in the Spirit that they can drink and eat poisons without being hurt thereby. It does not seem to me that Jesus Christ, with his tenderness and love, would sanction the killing of animals for food. He called the attention of the disciples to the care which the Father took of the birds, and he said, "I came not to destroy, but to fulfill." — C. F.

In reply to a correspondent who wrote asking when a trained metaphysician should ask for help, and how she should learn to sing, we wrote the following:

It is right to ask help only after we have exhausted all our own resources. I feel that you are led by the Spirit, and by putting forth a little more effort in developing your faith, you will be so sure of its leading that you will not ask help of anyone.

It is quite evident to me that you are not industrious enough in stirring up the Divinity within you. You should use denials and affirmations for everything that comes up. You are timid, and should, through denials and affirmations, root this out, instead of waiting for some outside force to do it for you.

Man has within him all possibilities, and through Spiritual quickening he brings them to visibility. By affirming that the Spirit is now singing within you, you start a current of thought going that will lead to the development of your musical talent. Not in a miraculous way, but through the legitimate avenues of expression. So with everything that you want to do: affirm that it is now being done by the Spirit, and it will be done. Jesus Christ gave this law when he said, "Pray believing that ye have received, and ye shall receive." If you want to manifest health, you must immediately take up the thought of health and affirm it as yours *now*, and continue to affirm, and deny the opposite until you demonstrate it. I am sure you can overcome every disability. Stop all anxiety, and throw all the force of your thought into affirmations of life, health, strength and power. Do not wait for anything—affirm it as yours *now*, and let the manifestation take place in due season.—C. F.

On three or four occasions while attempting to go into the silence my experience has been thus: A feeling of peace and lightness, and then a sudden rush of light, followed by a thrill of fear, causing me to tremble from the waist down. The second time I had this experience I happened to be standing. Can you explain this?

—R. W. J.

This experience is caused by subjective fear of the loss of life. The life center in the organism does not respond to the higher consciousness, which indicates that it has lost its poise, undoubtedly through some shock or unusual state of mind pertaining to fear of death or sin or punishment or disaster of some kind. The remedy is: Affirm your fearless trust in the All-caring, All-loving Good. Affirm your unity with the One inexhaustible Omnipresent Life, and take every opportunity to strengthen your trust and faith.—C. F.

"Life is repaid by the joy of living it."



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TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last **UNITY** due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Before another issue of **UNITY** our address will be changed to 913 Tracy Ave. We are moving into dwelling now on the lot, soon to be replaced with a new structure.

DEAR UNITY FOLKS — Just a line to tell you that I am having a most happy sojourn in "The Land of the Rising Sun," and send you all my loving greetings and wishes for your happiness and unlimited success. Yours ever, — **ANNIE RIX MILITZ.**

Mr. C. R. Wheelock has again actively entered into Advanced Thought work, having opened a New Thought Center at 1245 Park street, Alameda, California. One branch of the work is a circulating library and free reading room, where books will also be on sale and orders taken for periodicals.

Mrs. S. A. McMahon, the well known Chicago teacher and healer, has removed to 2118 N. Robey St., that city. From a letter just received from her we make the following quotation: "In the last two years I have through the power of Truth healed three cases of insanity, also one child who was called feeble minded; and one case of locomotor ataxia. Diseases of the kidneys have been healed in several cases, while fevers, stomach affections and heart disease disappear before the word of Truth spoken in the silence. To the experienced healer there are no incurable diseases, for they well know that all disease is the result of believing error."

Unity's New Home.

The Building Committee of the Unity Society of Practical Christianity has closed the contract for the purchase of the property at 913 and 915 Tracy Avenue, Kansas City, where the new Unity Headquarters will be located. We will move to the new location September 1st. The present two-story building will soon be moved to the rear of the lots, when active operations will be begun on the new building, which will contain a fine large auditorium, healing rooms, reading rooms, business office, publishing department, etc.

The architect's plans were not completed at the time of going to press, so they will be explained with diagrams in the next issue.

Kansas City lovers of the Truth have been generous, so that the first payment of \$1,500.00 is now ready. All offerings should be sent direct to Charles Edgar Prather, Manager, and receipt will be sent you. After September 1st, address 913 Tracy Ave., Kansas City, Mo.

ANNOUNCEMENT BY C. A. SHAFER OF CHRISTIAN HEALING LESSONS IN CHICAGO.

Mr. Cassius A. Shafer has just closed a very successful and interesting class at the Chicago Headquarters of the Unity Society of Practical Christianity. No vacation will be taken in the work there this summer, and the usual Sunday morning service will be held at 11 o'clock.

On Sunday, October 1st, Mr. Charles Fillmore will speak at the Chicago Headquarters, and on Monday evening at 8 o'clock, he and Mrs. Fillmore will begin a basic course of lessons there, to continue for a period of two weeks, every evening except Sunday.

All students of the New Thought should know that this teaching is a Science; that every day living must be reduced to a science to be a success; therefore haphazard reading or study avails little towards bringing one into such an understanding of the Truth as to enable him to find the Real Self, or demonstrate the Free Man.

So the Course of Instruction given at this Center is scientific. There is a reason for every lesson, and every lesson is a logical necessity of the Truth upon which the whole teaching of Jesus Christ is founded, and of which his life was an exemplification. Not only is this true, but this course of basic instruction in the fundamental principles of Being is a direct revelation from the Spirit of Truth whom Jesus said he would send in his name.

A true foundation being laid, then comes the growth and development into spiritual consciousness and power. To this end a very carefully prepared course of systematic training in thought control and concentration has been prepared. We must,

control our thoughts or they will control us. But whoever master of his thoughts is master of every situation.

Exercises and drills in training and controlling the thoughts will avail little, however, in attaining the spiritual growth unless we faithfully "Practice the presence of God," and know how to find and enter the "Secret Place of the Most High" and there commune with the Spirit within.

Therefore we have also a Realization Class in which we learn how to enter the Silence and there listen to the voice of the Father who reveals Himself to those who come in sincerity of heart and with earnestness of purpose, to know and do His will. In this class we learn to "talk to the Lord face to face as a man speaketh to his friend."

The work of Inner Development will be taken up by advanced students who desire to find the Sacred Centers of the body, the Seven Churches of Asia, and carry to them the message of the Spirit.

Spiritual attainments, like all others, are the result of earnest and faithful application. Spiritual power is a growth, and is the fruit of patient, sincere, persistent work.

Jesus taught, and our teaching means the full and complete redemption of soul and body from bondage to beliefs in the reality of evil and matter, from bondage to beliefs in sin, sickness and death. To accomplish this requires a complete dedication of the self to the Spirit. He who would receive must give. He who gives shall receive. Compensation for all our work is free-will offerings. For further information about lessons, or treatments, or room and board, call on or write Mr. Shafer at his residence, 539 LaSalle Ave., or at 511 Masonic Temple.

We have many subscribers who have been with us ten years or more, and for the benefit of such especially we make the rate of three subscriptions for \$2.00: a three-year's subscription, i paid in advance, for \$2.00; or a life subscription for \$10.00. Many desire to send the magazine to friends as a present, and by our special rate they can send to two such persons for the price of one, the other dollar being applied for the renewal of their own subscription, if so desired, or the third UNITY sent to a third friend. While we do not discontinue regular subscriptions received from persons direct until so notified, we do discontinue those sent to others as presents, for, if such were continued, no one would feel under any obligation for such subscription after date of expiration. We make this explanation for the benefit of any who may not understand why some subscriptions are discontinued while others are not; we never do so when we are informed by the persons themselves that they still desire the magazine.

About that \$100,000.

Several have asked what we are going to do with that \$100,000 the generous people are sending us. We are going to build a Sanitarium, where Truth methods will prevail in healing invalids who are too sick to be treated at home.

We have long needed such a place, and now we are going to have it. It will not be run wholly on the free-will offering plan, as that may not prove practical in such an institution, but there will be free beds, the expense of which will be kept up by the surplus in the general fund, and other sources.

There is now no such Sanitarium in the country. The Homes of Truth are not Sanitariums, but schools and rest homes. They do not accomodate invalids where trained nurses are required. Special facilities for this sort of work are imperative, and there must be capital to carry it through. We have letters every day from people who want to come here and have Truth treatment, if they can be accomodated with board, room and trained attendants. The object of this Sanitarium will be to meet this need. It will be open to all healers who use mental and spiritual methods, and they will be allowed to come and treat their patients at will.

The new Unity Building is a move in this direction, but the Sanitarium will not be confined to local needs. It is to be all-inclusive, and the property of all people everywhere. It will be managed by a board of trustees, who will be appointed when the fund is large enough to begin the purchase of property.

New Thought Convention

Nevada, Mo., September 25-29th.

The Board of Directors of the New Thought Federation have elected Mr. Ernest Weltmer, of Nevada, Mo., Secretary, who is actively engaged at the work in making the forthcoming Convention a great success.

ARE YOU COMING TO THE CONVENTION?

Answer "Yes," and then come. You cannot afford to miss it if you are interested in any line of the New Thought. All cults are represented. There will be a great program of the best speakers on these subjects in the country. These speakers are chosen without regard to sect. All that is necessary is that they shall be able to tell some part of the truth, and tell it well. It is only once a year that you will have the opportunity to hear at one meeting all of the talent that will be gathered at this Convention. There will be four days, two sessions each day. Besides the speaking there will be a good musical program. Some of the titles of the addresses already on the program are: "Organization and

Individual Integrity;" "The Conscious Assimilation of the Divine in Human Life;" "Shall be Superadded;" "The Son of God and the Son of Man;" "The 'Ground Swell' of the New Thought."

Nevada is a small town where the lodging rates are low, and where board is good. Its beautiful situation on a spur of the Ozarks, and its park and mineral wells, make it one of the favorite resort towns of Southwest Missouri. We are now at work arranging for low rates on the railroads. Come out and enjoy this spiritual feast; get acquainted with your brothers, and give them a chance to meet you. Address all inquiries to

ERNEST WELTMER, Secretary, Nevada, Mo.

We often remark that if words of appreciation could be used to pay our printing bills, UNITY would appear on white silk, bound in seal every issue. Our readers certainly are appreciative, and their letters pour out to us a steady stream of blessings, for which we are truly thankful. We often wish we had room to print these many expressions of gratitude and good-will; not alone to endorse the ministry in which we are engaged, but as a revealment of the heart-to-heart kindness and spirit of encouragement that pervades our circle of readers. In the July number we offered to take life subscriptions for \$10.00. In taking advantage of this offer a loyal one, who has been with us for many a year, writes, "My subscription runs out in August. I enclose \$10.00, and desire to become a life subscriber. I wish it were \$100.00 — it would not be adequate, no, not even a tithe of the benefit I have received from UNITY. Each number seems more helpful than the last. I am holding the thought that I may soon help in the ongoing of this blessed work in a larger way.— S. B."

The UNITY "Class Thought," in large type on cards suitable for wall hangers, is being asked for. We shall meet this demand by getting out each month an extra lot of our "Prosperity Blotters," having on them the "Class Thought" that appears in the current number of UNITY. They will be sent free to all UNITY subscribers who apply for them, enclosing postage.

There has been such a demand for the June UNITY, containing the Auxiliary Lesson explaining the difference between Practical Christianity and other religious doctrines, that the issue has been exhausted. From many directions have come requests that the lessons be put in tract form for wider circulation. This will soon be done. Send in your orders now — 25 cents per dozen.

NOT OUR WEISS.

BROTHER FILLMORE — We would like to ask if you know a young Russian Jew (some time passed from Denver) named Weiss, and do you know his present address? To explain, he called on us May 30th, Memorial day, made himself known as having been healed by you some two years ago, and having espoused the New Thought was repudiated by his family. He was on his way to Boston where he said a good position was awaiting him. He was in the embarrassing position of needing financial help to get through; so without adding to his embarrassment we helped him, he saying that we would hear from him soon. This we have not, and while myself not doubting that we will, still feel that we would like to know a little more certainly about him. He takes UNITY, so he informed us, and was writing a story of his experiences for you, so we suppose that you will have his present address; and if you can give it us, or any information about him, we will esteem it a favor.

Most sincerely, J. G. MURRAY,
90 South Union St., Rochester, N. Y.

This young man called on us over a year ago and told a similar tale, except that it was Mrs. Fannie James, of Denver, who had helped him this far, and he was anxious to get to Chicago. We provided him with the necessary funds and afterward found that Mr. A. P. Barton had also been generous with him. We have not heard from him since until the above letter came from Brother Murray. Since its receipt a friend near Boston has written us that she advanced a young man \$10.00, by the name of Weiss, who claimed to be connected with UNITY. It is quite evident that this young man is not holding just the right kind of thoughts to bring success, and we suggest that the next friend he tackles shall tell him so, with our compliments.

So far as any financial loss is concerned we are perfectly secure. We know the Divine Law will not allow us to be relieved dishonestly of anything, and all those who take this attitude, and do not depart from it, will find their own coming back to them generously increased. Jean Valjean, in the story of Victor Hugo, stole the silverware of the good priest who gave him protection and shelter. When he was called before the court to prove his goods, and witness against the prisoner, he refused to prosecute and said he gave the silverware to Valjean. This was leniency carried to the limit, but it was a proving of his claim that the worst of men are good at the core, and kindness will bring it out.

WEE WISDOM for August was edited entirely by the "kids." It is unique in spelling and grammar, being printed just as written by the various authors.

We want ten thousand names right now to whom we can send sample copies of UNITY and WEE WISDOM.

BOOK REVIEWS.

BY J. H. C.

AND GOD SAID. By Ursula N. Gestefeld.

It is with pleasure that we note the appearance of a new book from the pen of this most gifted of New Thought teachers and writers. Mrs. Gestefeld's masterly handling of her subject, the strength, power and logic of her arguments and statements, remain unequaled. The book we are considering is an interpretation of the book of Genesis, and will be prized by all Bible students who are looking for inner meanings rather than historical accuracy. In the Preface Mrs. Gestefeld says:

"The Bible, therefore, while a statement, in the form of allegory, history, symbolism, of impersonal truth, has a personal meaning capable of personal application and demonstration. Even as the principles found in an arithmetic must be applied and demonstrated before one can claim to be a mathematician, so must one find equivalent fundamentals in the Bible, and apply and demonstrate them before he can rightfully say, 'I know.' It is the Science of Being of which the Bible is a text-book, the science of origins and ultimates, with all that lies between, positive, exact, demonstratable, including in the New Testament, the record made by its demonstrators that proves its problems solved."

There has been much inquiry for a book giving the spiritual interpretation of the events recorded and the names of people and places in the Bible, and this book answers this demand as to the book of Genesis, which the author says is "the substance, or bony structure of the Bible The understanding of Genesis supplies the understanding of the rest of the Bible."

This interpretation first appeared in *The Exodus*, beginning in 1895, but will be welcomed in its present compact form as more convenient for the use of students. We endorse and heartily recommend "And God Said" to our readers, and to the thinking world everywhere. Tastefully bound in gray cloth. Stamped in black. 160 pages. Price, \$1.50. Published by The Exodus Publishing Co., Chicago, Ill.

MAN LIMITLESS. By Floyd B. Wilson, author of "Paths to Power."

The many readers of Mr. Wilson's first book, "Paths to Power," will gladly welcome this new volume which is along the same lines, but which advances the student in the development of the faculties of intuition, clairvoyance and clairaudience. The author says this book begins where "Paths to Power" left off. In a series of articles we are shown step by step the unlimited power which is resident in every man, and which by disci-

pline can be made use of, and we are told *how* to develop the psychic powers and gain our own experiences. The Hon. Floyd B. Wilson is a widely known and successful lawyer, but is also well-known as a writer and lecturer on advanced metaphysics. He has devoted much time and research to the occult, and presents the results of his investigations in a concise way which reveals to the reader a broader comprehension of man and his possibilities. While one may not wholly accept the author's conclusions as expressed in the last chapter, "Spirit Aid in Man's Unfolding," yet the book is inspiring in the highest degree, and most helpful. We cannot mention in detail each of the articles comprising this book, but "Suggestion," "Pathway to Accomplishment," and, especially, "Control of Memory," are each alone worth the price of the book as revelations of man's powers and the method of developing them. "Paths to Power" met with a phenomenal sale, and we predict "Man Limitless" will prove even more popular. Cloth, 224 pages. Price, \$1.25. Published by R. Fenno & Co., New York City.

HOW TO HEAL YOURSELF, by James R. Kern.

A treatise on health-giving methods of thought and action is plain, clear and easy to be understood, and, moreover, very practical in its teachings, because it is not abstrusely metaphysical. Published by William Towne, Holyoke, Mass.; paper, price 25c.

Good German translations of the following books are now in stock at the following prices:

1. Lessons in Truth, by H. Emilie Cady; cloth \$1.00; paper 75 cents.
2. New Thought Simplified, by Henry Wood; cloth \$1.00; paper 75 cents.
3. Spiritual Knowing, etc., by Seward; cloth \$1.25; paper \$1.00.
4. The Spiritual Law in the Natural World; Eleve; cloth \$1.25; paper \$1.00.
5. In Tune with the Infinite, by Trine; cloth \$1.25.
6. Living by the Spirit, Dresser; cloth 75 cents.
7. Lessons in the Philosophy of Life, by Lucia A. Beckham; cloth \$1.00; paper 60 cents.
8. Between the Lines; Mrs. Hannah M. Kohaus; paper 40 cents.
9. Remedies of the Great Physician; Mrs. Hannah M. Kohaus; cloth 40 cents.
10. Studies in Divine Science, by Fannie B. James; boards 50 cents.

Send orders direct to UNITY TRACT SOCIETY,

1315 McGee Street, Kansas City, Mo.

MEETINGS IN KANSAS CITY.

Beginning September 3d, Unity Society of Practical Christianity will hold services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Warwick Hall, Eighth and Oak Streets.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 913 Tracy Ave.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

A New Magazine.

Just as soon as we have a subscription list sufficient to give us second class privileges in the mails, we shall issue the first number of a magazine entitled NEW THOUGHT DIET. The title explains its character. It will be 5 cents per copy or 50 cents per year.

Send in your subscription now. It does not make any special difference whether you send the price or not — we want your name if you desire to be a subscriber. And who, we would ask, among the New Thought people the world over, can afford to be without such a guide? Great ignorance prevails among all classes of metaphysicians on the food question, and there is no publication that treats the subject from the spiritual view-point. This NEW THOUGHT DIET will do, and every one seeking to spiritualize the body, should take it. Send all subscriptions to

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VOL. XXIII.

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VOL. XXIII.

KANSAS, CITY MO., SEPTEMBER, 1905.

No. 3.

THE FATHERHOOD OF GOD.

BY HORATIO W. DRESSER.

FEW words in Christian thought and life have more meaning than the inspiring word, "Father." The word was by no means new in the sense in which Jesus used it. It is a universal term, and has been used in all ages and among many peoples to signify the highest conception of God. But it receives a new spirit in the life and teachings of Jesus. The whole life and meaning of the Christ is summed up when Jesus lifts his eyes to heaven and speaks "as no man spake," addressing God as the Father. Hence in a peculiar sense it is a Christian word. In those memorable passages in which the human side of Jesus is most clearly seen, Jesus is always reported as addressing the Father, either in a spirit of thankfulness, or in momentary despair lest the human shall not be equal to the task set by the divine. On the other hand, the idea of the divine fatherhood is central in the entire gospel teaching, in the conception of the kingdom of God as already "at hand." Thus the word has a special meaning for the struggling soul, alone in its anguish; and a meaning for every moment of social conduct, inasmuch as it implies the supremacy of love and the brotherhood of man.

For each one of us, however humble, however learned, it is the word "Father," with all that it implies, which keeps the thought of God from becoming vague, mystical or pantheistic. When we try to define what we mean by the idea of God, it is easy to yield to the thought that God is beyond all

definition, perhaps unknown, or "unknowable." But the word "Father" saves one from all this. Utter that word in all reverence and humility, realize what it means to be a child of God, and God will always mean something personal to you. It is not necessary to enlarge this thought to include all that you mean when you conceive of God as the creator of this great universe. It is the personal, the individual relation that is now in question. Do not hesitate, then, to address the Father as if for the moment He were the God of your own heart alone, within your most intimate life and thought. Unless the Father is thus personal for you, unless you find Him when you worship at the altar of your own heart, you are not likely to see Him in the lives of your fellows or in the operations of Nature.

It is this relationship which Jesus most fully dwells upon in the Sermon on the Mount. The Father is revealed within the sacred precincts of the soul. All needs have been provided for, and true prayer discovers them. The Father is just, impartial, knows the needs of each of us, knows what befalls us, and rewards each man according to his works. Hence the Father is not only the source of all goodness, and of all guidance, but is in a profound sense the Friend, the sustaining Presence which each soul apprehends in a direct and individual way. The Fatherhood of God implies the individuality of man. There is nothing higher, no guidance that is more direct, ultimate, conclusive, than that which comes to the soul in the supreme moments of receptivity, of willingness to seek the Father's way, and to walk in that way.

The first consideration is the universal Fatherhood, the supreme fact, the upward look, in readiness and consecration of spirit. Then follow the recognition of what the great fact means. Taken in the largest sense of the word, the conception of the Fatherhood of God, of course, means that God is the original source of the existence of all beings and

things, that all our life, power and intelligence came primarily from Him. Hence the primacy of the divine Fatherhood is the first principle of our real life. To understand this fundamental principle is to see that all men are members one of another in a purposive kingdom of ends. We are here to manifest the Father's will, fulfill His all-inclusive purpose.

But the Father is not alone the original source of our being. He is also the immediate source of our life and power day by day, and week by week. He is immanent, ever-present, in intimate relation with the soul. The divine spirit not only went forth in creative activity long ago, but is resident in all that is carrying humanity forward today. Hence it is amidst the activities of daily life that the presence of God is to be realized.

If it is literally true that there is one Father of all, then all men are without exception sons of God. The recognition of divine Fatherhood is necessarily the recognition of divine sonship. If the Father has made provision for each and all of us so that no hardship shall befall us which cannot be mastered, no temptation which we cannot master, then surely there is a part of our life that is forever divine. Hence the command, "Be ye perfect even as your Father in heaven is perfect," is to be taken in entire seriousness. Divine sonship is open to all. There is no moment in the life of any of us when the Father's presence cannot be found. There is literally no barrier which separates us from the Father. God is not merely omnipresent—He is the very power, reality, which makes our existence possible within His presence. On the Godward side, man must always be looked upon as a son, hence as pure, true spirit.

Yet it is still true that it is those who live by the spirit of God who are worthy to be called sons of God; "all things work together for good for those who love the Lord." There are certain conditions to be observed on man's part, otherwise the Father-

hood of God means nothing to him. What is God as Father? Above all He is love, wise — impartial, universal love. He is made known to the individual soul as the Holy Spirit; it is the Spirit which unites Father and son. Therefore to be a son of God in very truth is to manifest the divine love and wisdom, to walk by the Spirit. The grace of God is conferred when the Spirit speaketh. The Spirit speaks in accents of peace. It soothes the troubled soul, even as a father pitieth his children. It is the comforter which leadeth into all truth.

The very fact, then, that one approaches God with the great word, "Father," implies that one has overcome the sense of separateness which ordinarily sunders man from God, that one is ready to give up one's own way, and ask in deepest humility, "What wilt thou have me do?" For it is in our dependence, in our extremity that we cry out unto the Father, with a confession that our own way has failed, and we know not whither to turn. Hence it is still from the Father's side that the decisive power comes. The Father so loves His children that He descends in the form of the Holy Spirit. The whole meaning of the incarnation is involved in this coming of the Spirit to waken man out of his forgetfulness.

"If you are faithful in desiring to establish your untried powers by constantly withdrawing your thoughts from inharmonious conditions, you can make life a perpetual round of happy attainments."

All one's life is music if one touches the notes rightly and in tune. But there must be no hurry. There's no music in "rest," but there's the making of music in it."—RUSKIN.

TO UNITY READERS — Mr. Fillmore's Lesson, which should have appeared here in regular Course, was not ready when UNITY went to press, so had to be omitted.

TRUE PROSPERITY.

BY MARY BREWERTON DE WITT.

PAPER III.

THE OPEN HEART.

Behold, a door was opened in heaven.—Rev. 4:1.

Close the door of your heart, and you are as one lost. Open the door, and the sunlight and fresh air stream in. Who would not have light rather than darkness? Who would not enjoy the sweet, pure air rather than the stifling impurities of a closed room? Thus is the heart when every tender thought and feeling is shut away, cramped and hidden.

“If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.” In such a promise we have the entity of life. Is this, indeed, not a hopeful aspect—the sweet companionship of the Master, the one who knew? And if he sup with me, and I with him, is it not a sweet satisfaction to know myself at-one with Divinity? Life is no longer dark or dreary when we know its secret. Our life is no more oppressive when we realize how to treat it. Monotony is a thing of the past when we have found life's relation to the soul. Life sings its song to our listening ear, and we rest upon its bosom in blessed happiness, drawing our sustenance from it as the child from the mother's breast.

Happy life! No pain can enter in when we know its true worth. Sad is that one who bemoans his state, fearing life and its responsibilities, not understanding that within each care lies a grand possibility of hope perfected. If pride is allowed her sway, life appears heavy and ill at ease, and the birds no longer sing in unison. The pride that will give without accepting is a bait for poverty. The gifts that come are only from God, and that one who refuses is

guilty of refusing the bounty of the Creator, no matter how insignificant nor how great the gift may seem to be. Personalities are the instruments of the One Good, therefore let man be careful how he refuses a gift given in the spirit of Christ lest he is deprived of all, and become poor in the world's goods as well as poor in Spirit. He who accepts all of life's blessings as coming from an All-wise Creator is the one who opens the door of his heart. No hardness, no coldness, no selfishness may dwell there, and as he receives so does he give, without pride, without fear, but as unto the Lord.

The key to the open door is thanksgiving, eternal gratitude to the source of All Good. Such gratitude causes one to be thoughtful, tender-hearted and loving toward all. Be not faint-hearted in well-doing; be not slow in recognizing the true life. The open heart is beautiful to contemplate. From it comes all the feelings, emotions and aspirations. The heart is the soul's house, in a sense, but the soul, or spirit, being unlimited is not necessarily confined within its walls. Yet we may call it the home, or sanctuary of the Spirit. It is a joy to know that that door can be opened wide in welcome to all of God's people. What of that heart that keeps its door fast closed and locked? It cannot know the joys of the kingdom; it cannot have listened to the voice of the Master who says, "Feed my sheep, feed my lambs." It is from the heart that we are fed; it is only Love that feeds. The most tempting viands that ever graced a board would be without savor if the soul were an hungered. A meal without love is as so much poison. It may feed the flesh, but only temporarily.

A gift without the giver's heart is without its blessing; therefore a duty gift is a stone. It behooves us then to be careful in our giving. Even in the paying of a bill we should rejoice, and pay it not only cheerfully, but with pleasure. Love must enter into every act of our life, for our life is not only

human, but divine, and if divine, then, must it take on, or show forth, the qualities of Divinity: Faith, love, wisdom, joy and peace. Such a soul is rich and prosperous in the gifts of God, and can well afford to share with others by throwing wide the door of its heart. Acting from the highest motive, doing one's best, and living nobly can leave no person poor, for the best the world has to give is attracted to the rich soul. No one is barred out of the kingdom of joy and wealth. God has given all gifts equally to all peoples. Jesus said, "He maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust." It is we who bury our talents or hide our light under a bushel. God is lavish in His gifts, and the pearl of great price is ours for the acceptance. It has been given, but we must discover, or bring it to light. We can well afford to be open-hearted, generous, unselfish, frank and free; blessing all that come our way. Our lips must be closed from prophesying evil, our hearts must be open to the great good that lies within and about us.

Share! share! Refuse no one. He that has consecrated his life to the service of the Lord will not be imposed upon, but will only be asked to give where God wills it so. Expect no imposition, but look only for the will of God. Give thanks for the opportunity of lightening another's burden.

As we contemplate life in all its phases there is a spurring on to beauty and to love — a stirring of the soul, as the awakening of the plant that is pushed by Mother Nature up and above the cool dark soil into the beautiful light and warmth of day. Thus it is with the soul that struggles upward to fulfill its mission, out of past darkness into the light of conscious fulfillment.

Now, indeed is the door of the heart open when the soul works in conscious unison with the great plan of Nature. The soul's life is a life of love; a life of giving and bestowing, not mere gifts, but the

best that she possesses—herself. She must not hesitate to love with a Divine compassion all that come her way. She must give herself to the world's work. She must expand as the bud, and be herself perfect in perfection of blooming. Her perfume is not spread abroad for one day only, but diffuses itself continually, entering into all hearts, and awakening the soul in each. Such is the message of that soul that is already awakened. The knowledge of life is hers. She gives of that knowledge that which she may; wipes the tears from the eyes of the sorrowful, and lays the healing touch where health has been forgotten. If the heart be open in such manifestations of righteousness, then, indeed, is it rich in words and deeds of the Spirit, and a rich heart creates rich environments.

Without love life is empty; without love the door is closed; without love the soil is barren, and our efforts are but vain ones. Love is necessary to the growing seed—the love of Nature. Love is necessary to the little child—the love of mother. Love is necessary to the Divine soul—the love of God. Without it we are nothing; with it we are all. No life is so small or puny that has not a recognition of Divinity in some shape or form. No life is so darkened that does not love some one or some thing. Love is the key-note to power. Love is the door to the open heart. By it ye may “go in and out and find pasture.”

Professor O. M. Stewart, of the University of Missouri, in a lecture before the students declared that material scientists are coming to regard all kinds of matter as different manifestations of electricity. Experiments, he says, have shown that any kind of matter if divided and re-divided until it reaches its smallest form, will reduce to small electric charges identical with the unit of electricity. From this and other facts they conclude that forms of matter are but different manifestations of electricity.

THE EVOLUTION OF THE SOUL.

BY JANE W. YARNALL.

Every individual should *know* something of what is meant by the soul's unfoldment, and first of all should know and realize in the fullest sense that every aspect or quality that may be considered divine is *involved* in every soul.

We should begin with the infant to educate the soul, and to give a brief explanation of the process, we must know that much responsibility rests with parents and teachers in forming the character of the child. The character and soul may be said to be identical. When a child has been carefully taught that *truth* is the greatest factor in the character of the child, and that sentiment is kept carefully unsullied from childhood to youth, and from youth to manhood, or maturity, there will be very little danger of a departure from that principle. Truth in act as well as in words, Truth in thought as well as in speech, Truth according to principle in every act, and in every word, is a very rare thing on the plane on which we live, hence the frequent inquiries as to the character, or soul, of certain individuals.

It is common for people to speak of the smallness of the soul, or the greatness of certain souls, without really knowing what the soul is, or that it is capable of any change, or of evolving from its first consciousness of principle to the various phases it will meet in its evolution. The child should be taught to analyze all the statements used by the teacher in its education, and shown how to apply them. If it is taught the statement of Jesus that *knowing truth* will make it free, it should be taught to analyze that statement, and it will see that knowing truth depends upon *keeping* the sayings and *continuing* in his words. The same is true of other well known statements of the Master.

If all these promises are fully understood it will

not be so difficult for the child mind to comprehend, and as one truth after another dawns upon the consciousness the child will find that what has always been involved in his being, is being evolved to his comprehension. The same is true of the maturer minds. Many have never considered the subject of soul development, or thought of the possibilities of an awakened soul. If we only remember that we live, move and have our being in God, and that every aspect that represents God is within us, waiting to be evolved and acknowledged, we shall realize our powers. This is the one great secret of a peaceful life. It is the *Evolution of the Soul within us*, and there is no end to the soul's discoveries in its evolution.

MISS NOT A CHANCE.

BY HARRY T. FEE.

Miss not a chance to smile,
For it will go
And bring some heart the while
Life's brighter glow;
Call back some joy again
From out the gloom,
And bring life's barren plain
To verdant bloom.

Miss not a chance to do
Some kindly deed;
A noble tree oft grew
From lowly seed.
Stretch forth thy hand to aid
Where e'er it may,
Then, ah, the dawn you've made
Of brighter day.

Miss not a chance to say
A kindly word;
Who knows what depths it may
Have somewhere stirred
A soul despairing, and
God counts the part
You play; your voice, your hand,
Your inmost heart.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 13. September 24.

REVIEW.

GOLDEN TEXT—*Jehovah is thy keeper.*—Ps. 121:5.

LESSON I.—*Sennacherib's Invasion.*—II. Chron. 32:9-23.

Central Truth: When Faith and spiritual Understanding join the demonstration is sure, regardless of seeming power of opposing forces.

LESSON II.—*Hezekiah's Prayer.*—Isaiah 38:1-8.

Central Truth: We must face every wall of materiality and pray it away.

LESSON III.—*The Suffering Savior.*—Isa. 53:1-12.

Central Truth: The conscious understanding of Spirit and spiritual man will redeem us from the effects of sin.

LESSON IV.—*The Gracious Invitation.*—Isa. 55:1-13.

Central Truth: Thoughts based upon the Absolute are higher than those of the personal. When we think from the standpoint of the Absolute, the real Source of all things is revealed to us.

LESSON V.—*Manasseh's Sin and Repentance.*—II. Chron. 33:1-13.

Central Truth: Affirming and denying, with spiritual ideals constantly before us, gradually raises the whole man on a spiral of ascending mind-force until he attains the Christ-consciousness, and is free from all thoughts of duality.

LESSON VI.—*Josiah's Good Reign.*—II. Chron. 34:1-13.

Central Truth: The transforming, cleansing, reconstructing power of Spirit must be carried into every material limitation.

LESSON VII.—*Josiah and the Book of the Law.*—II. Chron. 34:14-28.

Central Truth: Regeneration must be complete redemption of soul and body.

LESSON VIII.—*Jehoiakim Burns the Word of God.*—Jer. 36:21-32.

Central Truth: We may temporarily evade the Divine Law, but it is written deep in our consciousness, and must eventually be worked out.

LESSON IX.—*Jeremiah in the Dungeon.*—Jer. 38:1-13

Central Truth: If you prophesy evil you put yourself in material bondage.

LESSON X.—*The Captivity of Judah.*—II. Chron. 36:11-21.

Central Truth: Spiritual egotism stops revelation and guidance, and man loses his hold upon God.

LESSON XI.—*The Life-Giving Stream.*—Ezek. 47:1-12.

Central Truth: There is a thought-centre near the heart, which concentrated upon, will reveal this "stream of life."

LESSON XII.—*Daniel in Babylon.*—Dan. 1:8-20.

Central Truth: Mastery of appetite is a necessary step in body perfection.

Lesson 1. October 1.

DANIEL AND BELSHAZZAR.—Dan. 5:17-30.

17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:

19. And because of the greatness that he gave him, all the

peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.

20. But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven: until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this;

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24. Then was the part of the hand sent from before him, and this writing was inscribed.

25. And this is the writing that was inscribed, *Mene, mene, tekel, upharsin*.

26. This is the interpretation of the thing: *Mene*; God hath numbered thy kingdom, and brought it to an end.

27. *Tekel*; thou art weighed in the balances, and art found wanting.

28. *Peres*; thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

30. In that night Belshazzar the Chaldean king was slain.

GOLDEN TEXT—*The face of Jehovah is against them that do evil.*—Ps. 34:16.

This is a lesson on judgment. Daniel represents spiritual judgment; Nebuchadnezzar, progressive soul judgment, and Belshazzar, mere sense judgment, or instinct. These all derive their existence from the Most High, and are given in their turn the power to guide the consciousness.

In order that we properly bring out and express the Principle of Being, it is necessary that we have free reign and unhampered power. Although we may do the wrong thing, it is better than inaction, because only through the use of our powers can we ever develop character.

The Hebrew meaning of Nebuchadnezzar is,

"Tears and groans of judgment." He represents the emotional child of Nature, who wants to fulfill all desires of the soul, whether they be good for it or not. The world is full of these Nebuchadnezzar people. We call them psychics. They are loth to stand on their own judgment in any matter. When decision is required of them they fly to some oracle. It may be a friend whose good advice they ask, or a medium, and even the toss of a penny or the shuffle of a deck of cards. They are wilful and rule arbitrarily. Refusing to bring forth their own good judgment they become menacing and tyrannical. The ultimate of this sort of action is a return to the animal instinct plane of consciousness, as described in verse 21.

It is really a very dangerous thing to neglect the development of judgment. If we go to our friends for advice we are weakened. If we act without judgment, we fall short in our efforts, and if we trust to oracles and luck, we become demoralized and animalized.

Belshazzar is the "Son," or bringing forth of this attempt to rule the consciousness without appealing to God for right judgment. He is a mere animal. He has no reverence or respect for holy things. He sensualizes all the "vessels" of the Lord and materializes everything. These vessels of the Lord are the various avenues of expression in the body. Instead of realizing their spiritual significance and use, he reduces them to a material base and artificial stimulant (wine.)

There is an end to all this. The Divine Law weighs such an one in the balance and he is found wanting—the kingdom is then taken away. Compared with the civilization of the Babylonians, Cyrus was a barbarian, consequently his capture of the kingdom represents the return of man to a state of barbarism. Occultists claim that the American Indians are the lost tribe of Israel, reverted to barbarity through wilful opposition to the Divine

Law, and that through contact with a higher civilization they are now returning to their former estate.

Lesson 2. October 8.

DANIEL IN THE LION'S DEN.—Dan. 6:10-23.

10. And when Daniel knew that the writing was signed, he went into his house; (now his windows were open in his chamber toward Jerusalem;) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did beforetime.

11. Then these men assembled together, and found Daniel making petition and supplication before his God.

12. Then they came near, and spake before the king concerning the king's interdict; Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the laws of the Medes and Persians, which altereth not.

13. Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day.

14. Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to rescue him.

15. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statue which the king establisheth may be changed.

16. Then the king commanded, and they brought Daniel, and cast him in the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep fled from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came near unto the den to Daniel, he cried with a lamentable voice: the king spake and said to Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king, live for ever.

22. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

GOLDEN TEXT— *The angel of Jehovah encampeth round about them that fear him, and delivereth them.* —Ps 34:7.

Every faculty is brought forth in character through use and trial of its strength in various ways. Spiritual judgment, represented by Daniel, is made strong by trial. The Son of God must master every mortal limitation. When we overcome a weakness we are that much stronger. It is the Christ consciousness that says, "To him that overcometh will I grant to sit with me in my throne." This throne represents the place of power and dominion which one attains who masters himself.

This mastering one's self includes not only dominion over the appetites and passions, but also a strengthening of the higher faculties. Daniel is represented as a very just man. Though an Israelite he had risen to power in Babylon, and was ruler over one hundred and twenty provinces. Such officers in those times almost always made their position a source of gain. But Daniel refused to share in or wink at these dishonesties, and he thus incurred their enmity. This is the basis of the conspiracy against him as given in this lesson.

An analysis of the individual mind reveals that thoughts congregate and centre around certain ideas exactly as men form organizations. Also that there are opposing sets of thought aggregations in every mind, each seeking for the ascendancy. All the honest thoughts you have had flock together in your mind and also the dishonest thoughts, and each aggregation is trying to make you act from its standpoint. The one in dominion is the king (will), who acts as moved by the various thoughts.

This king (will) is a vain fellow and has his weak spots, one of which is that his law is supreme and cannot be broken. In Oriental countries this is carried to the extent of deifying the king and making all his edicts absolutely inviolate. The king of Babylon was not simply a servant of Ormuzd, the

deity; he was regarded and described as actually the "image of the god" who dwelt in him. "Divine honors and worship were naturally paid to such an exalted personage," says a Bible historian. The Will is the "image and likeness" of God, and is regarded by all mystics as the central spark that links man to the Supreme.

The Will (king) naturally loves the good, the true; therefore it is the friend of right judgment, Daniel. But, having in ignorance sent forth an act that puts this faculty to a severe test, Will is worried, and affirms the God of Daniel shall deliver him. This is a correct handling of the situation. When we do that which puts us to the test along any line we should declare the Divine deliverance and power at work. This sets into action thought forces that may be described as the "angel" who shut the lions' mouths.

The lions are the savage thoughts that arise in us when we are wrongfully accused and know we are innocent. One who is passing through this phase of thought regeneration should be like Daniel, true to his God in spite of all intimidation and persecution; for these will sometimes come from without as a reflection of the tumult within. People who are making special efforts to live true and spiritual lives often find those who have been their friends turn about and abuse them, and accuse them of evil acts. This seems doubly hard to bear right when the aspirations of the soul and the whole trend of life has been to a holy life. But when we understand some of the inner workings of thought we see why this opposition is set up. Jesus saw it and said, "Forgive them, Father, they know not what they do."

Lesson 3. October 15.

RETURNING FROM CAPTIVITY.—Ezra 1:1-11.

1. Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia,

that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

3. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel, (he is God,) that is in Jerusalem.

4. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God which is in Jerusalem.

5. Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem.

6. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

7. Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8. Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9. And this is the number of them: thirty platters of gold, a thousand platters of silver, nine and twenty knives;

10. Thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand.

11. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

GOLDEN TEXT—Jehovah hath done great things for us, whereof we are glad.—Ps. 126:3.

People who live in the conscious mind only, and have no knowledge of the soul, and its animating Spirit, are like passengers on a ship who sail the sea in total ignorance of the teeming life beneath them. Man has a much greater mass of character-forming forces below the line of material consciousness than above it. This mighty deep is constantly throwing to the surface some of its energies, and if he is not in understanding of what is going on, man may think some evil disease has taken possession of him. Physicians have long recognized some of the phases of these inner forces working to the surface as Nature cleansing herself. But their viewpoint is so materialistic that it counts for little in a philosophy that knows all causes to be mental.

Those who have this broader understanding of man's being, often see in what seems a great disaster, or disease, the working out of inner causes that will eventuate in a return to better conditions. A man may be given over to the grossest sensualism and at the same time be passing through a purifying process. This seems paradoxical, but we have a parable in the fermentation of liquids in clarification. The action and reaction of thought is reflected in the chemistry of Nature.

Belshazzar, in the lesson of October 1, represents sense consciousness exhausting itself in materiality. "Thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." This not only includes the sensualist, but all people who depend upon money and material possessions and fail to recognize God. There can be but one end to this state of thought, and that is the taking away of the kingdom. Sometimes this occurs while the individual is yet in the flesh body, but usually physical dissolution occurs before the Ego will let go its clinging to the things of the world.

Cyrus is the redeeming force of the whole consciousness, and his work is to restore the Spiritual thoughts with all their possessions to the Place of Peace, Mystic Jerusalem, which is the inner rest of the soul. The return of the children of Israel to Jerusalem with their treasure is the gathering together at the soul's Spiritual centre of all the higher thoughts and their ideas of true substance.

The building of the new temple takes place in this "City of Peace" within. Babylon (confusion) gives up its captive thoughts, and a reign of spiritual harmony is inaugurated. Thus that one who passed out of the body a sensualist, or worshipper of mammon, may come again as a saint. "The mills of the gods grind slow but they grind exceeding fine."

REPORTS OF THE WORK IN KANSAS CITY.

[That UNITY readers may know somewhat of the character of the teaching in our local meetings, the following stenographic reports are printed. These are not complete reports, but of the most salient points, according to the judgment of the reporter, Miss Millie Chandler.]

HEALING MEETING, MONDAY EVENING, AUGUST 7TH

Held at Unity Headquarters, 1315 McGee Street, Charles Fillmore, speaker.

Jesus said, "I have come that ye might have life, and have it more abundantly." If you have vim and vigor, if you have a power about you and go about your work with energy, you can overcome the worst case of sickness.

Now let us hold in silence: "*I am vitalized with the vitality of the Spirit.*"

Why do we lay so much stress upon the use of words? It is because words are the expression of thoughts, and thoughts are the generative powers of the Spirit. You know in the beginning of the Scripture God said, "Let there be light: and there was light." The earth was without form and void, but God *said*, and all at once something occurred. If we look about us aright, we shall find things are not so dark. You think if there was not an absence of everything necessary to your success you would speak the Word, but that you can not speak words to the darkness. We are to speak the Word right out in the face of darkness, voidness and nothingness, and we shall through those same words bring things into visibility.

Now it is found that the body-organism is a magnet. The head is the positive pole of the magnet, and the feet the negative. When you begin to think and speak you set into action the positive and negative forces of your organism. The more you speak, the more you think, the more you set up this action. You generate a vortex of vitalism. In order

to get an electrical current, you must set the battery into action. So with this body-battery; you throw a power of sound words into it by saying, "I am filled with the vigor and life of the Spirit," and it begins at once to respond with a stronger life current.

Right use of words is a science. If you think and say, "How sick I am," you lower your vitality. This works out in all the avenues of life, which have their issues in the mind. If you use words of Life and Truth, of Substance and Intelligence, you will get like results; so we are careful to acknowledge the power of right words. The more I speak these words the more I acknowledge the Spirit; the truer I am to it, the greater the results. You can heal yourself by speaking day after day true words, or, to put it in another way, by acknowledging God. There are people here now who have had some demonstration of the power of right spoken words and are willing to bear testimony. Jesus said, "Everyone therefore who shall confess me before men I will also confess before my Father which is in heaven." That is, acknowledge the Christ outwardly, and you will receive a greater realization of the spirit within, for the "Kingdom of God is within you."

Carl Gleaser: It is quite a pleasure for me to give my testimony tonight in behalf of the beneficence of his teaching, not only upon myself, but also to others with whom I come in contact. Why, only the other night I had a striking demonstration. It was about quitting time, when the colored janitor came into the office to clean up, and he casually remarked that he had had a dreadful headache all day and he thought he would have to see the doctor about it. Said I, "A headache, what do you mean by having such a thing about you when I am around? Now, don't do that again! Sit right down in that chair this minute and I'll straighten you out in just two shakes of a lamb's tail.'" He was so taken back by my statement that he sat down in the chair and never said a word. I then in the Silence denied

the headache, and affirmed that the head was clear and normal, and in about two minutes said: "Now you have no headache! Go and sin no more!"

"Well, Mister," said he, "I have no headache now. Are you a doctor?" I said, "No, I am no doctor. Did ever a doctor set about it in the way I did, to relieve you of your headache?" "No, Boss, he never did." The next morning he assured me, "The headache has gone for good, sure enough."

I have had a number of cases of that kind, and one particular case where the doctor had worked all day without success, while to my ministrations the trouble yielded in a very little while.

Now, while in my own case I never had any hairbreadth escapes from sickness, but have enjoyed a large measure of health, I have been very much benefitted in my states of feeling and insight. I was a regular downright pessimist, and could conjure up more worries and troubles than would patch a supposedly hot place a mile; but am now getting bravely over that. Yes, indeed, I am becoming quite optimistic in my beliefs, and very happy. I know that my knowing capacity—my consciousness—is under my control; that I created, it and now cause all my joyous or unhappy states of mind. I *do* and *can* build myself whatever I will. Health, strength and abundance can be my portion, if so I decree. No longer a cringing slave to a ruthless despot in the sky or playball of blind Fate, but a self-trusting, hopeful builder of my own character and environment.

Mrs. Miller: Ever since I can remember, up to two years ago, I could scarcely see; I was almost blind. When I went to Dr. Sullivan, he told me to leave off my glasses. I held the thought, "*God is my eyes*," and in one week's time I was cured.

Mr. Fillmore: I could give you a thousand testimonials. Each day presents many examples of the power of the Spirit. It is so easy to speak the healing Word. Our milk-man had rheumatism and was

getting so bad he could hardly get over to the house. I told him if he did not get better we should have to treat him. Yesterday when he came he said, "I am getting well. Did you people treat me?"

W. T. Alexander: I used to smoke and chew (or eat) tobacco. I said if this Science is what it is said to be, it ought to demonstrate over the use of tobacco. So I began declaring my spiritual dominion, and presently when I attempted to bite a piece of tobacco there was a resisting force, and when a man with a tobacco breath came toward me I would bolt. I still smoked; but one day I took a cigar and could not make it work; the force that drew the smoke would not operate, and I gave up. Have not smoked since.

And, then, my hands would perspire to such an extent that it was very disagreeable to shake hands with anyone, but I found you have but to speak the Word and your hands will be dry. Yes, and you can change your environment in every way, I have found.

Prof. LeRoy Moore: That reminds me of a case rheumatism. A man came into my office sliding his feet along this way, and I asked him what was the matter. He said, "You know that very deep snow we had? Well, I got my feet wet, and have had rheumatism ever since." "Well," I said, "don't you wash your face? You wash your hands, and the wet don't hurt you, does it?" He saw the ridiculousness of the proposition and walked out of the office well.

I used to chew tobacco. Well, I remember one morning I took a quid, and my father said, "I want to ask a favor of you; I am going to ask you to quit using tobacco." I said, "I am never going to take another chew of it," and I never have.

Just after I came into this Thought, my wife had a very real case of Bright's disease. She read Mrs. Yarnell's book, rose up within herself and said, "Now, my God, this must stop!" She has never been ill from that day to this.

[Many more testimonials were given in this meeting, not reported by stenographer.—ED.]

SUNDAY MORNING, AUGUST 13TH.

At Athaneum Hall, Charles Fillmore, speaker.

When the Lord asked Solomon what he would have, he chose Understanding. Understanding is the most necessary element in man's Being. If we had complete control of the forces of nature and yet lacked the understanding of how to use them, we would soon destroy ourselves. Understanding is a spiritual quality that comes from the one Divine Source, and we must go to the Spirit to find it.

Let us enter into the Silence and affirm: "*The understanding of the Divine Mind is now open to me.*"

* * * * *

Reading of the Twenty-third Psalm.

* * * * *

When the young prophet, Samuel, thought he heard Eli speaking to him, he went to him to ask if he called, but Eli said *No*. He went again, but Eli had not called. Then the prophet told the child it was the Lord that called him and that he should say, "Speak, Lord, for thy servant heareth." It was the inner voice that spoke to Samuel. He did not listen with his ears. If you want to hear the voice of the Lord, listen with your mind by holding yourself in a mental attitude of receptivity.

Can this be done in a moment by one who has not cultivated it in any way? Can such a one hear the voice of the Lord? Man develops his soul abilities. In the absolute he has all things, but he must cultivate spiritual faculties just as he cultivates mental faculties.

You see it is necessary to have understanding and apply it, before we can hear. This power is within our own minds that hears the great Universal Nature.

The morning stars, we are told, sang together; and Pythagoras said he had reason for believing that the stars and planets were but songs in a great symphony, and that the Lord was singing the Universal into expression; and he was called mad for making the statement, yet the inner man attests its truth.

* * * * *

As we cultivate this ability to listen within we find it is possible to get the Universal Vibration and throw it into our conscious mind. It is not a voice that we hear; it is Understanding from the Omnipresent Spirit, through the cultivation of the inner powers of man's consciousness. You may call this consciousness Soul, or what you will; it does not make any difference what you name it so long as you know *it is*. You are to bring it forth. Many people think this will in some way come to them miraculously, but the message of Jesus Christ is: You shall know the Truth and through this Truth you shall be made free. You must study the inner law of your Being; you must know something about the inner science of the mind.

* * * * *

The Lord converses with every one of us continually, but we do not know it because we do not listen. I say the Lord converses with you because I know you could not live one moment without Him. How could all these processes go on in your body without the Lord? And when you have learned to listen, you can hear the voice of the great Universal One. You will hear the voice, probably, in your stomach, or it may be in your heart, or your liver; everywhere that Universal Force is doing its silent work, and it is doing a wonderful work in your organism. The body is a very important part of man's consciousness; it is the fruit of the Soul. It is the result of ages and ages of silent energy and intelligence speaking into expression Divine Ideals.

Never call your body "nothing," "mortal mind" or the "reflection of error thought." Seen with the inner eye the body is the most beautiful thing in existence. Through listening with your mind you may learn of this inner grace and bring it forth.

* * * * *

The only way to hear the inner One, is steadily listen in that direction. You can not hear unless you are willing to relinquish material concepts. If your mind is fixed on the prophet without you can not hear the Lord within. Our Father, the great Universal Mind, requires that we have understanding of the law. We must understand what these forces are; what the power of God is, and how to use it.

When the children of Israel were down in Egypt (ignorance) they were slaves to the law, because they did not know how to use it, and they found that they had burdens added to them on every side. Now, what was their delivery? Moses, the demonstrable power of mind set into action by I AM.

When the I AM is quickened within you, you are transformed; the light of intelligence is sent into the void and day takes the place of darkness. You are in the Spirit that knows, and you know that the Father has given all things into your keeping. If we use the law without Understanding, we are apt to get a so-called evil result; we are apt to think that there is evil as a reality in our world, and this is discomfort.

We must get rid of our superstition and ignorance. How shall we do this? By living in the Spirit; by declaring every day that there is no material, dead substance, but all is alive and intelligent.

Bring the trip-hammer of your own spiritual work and pound that material mind of yours every day and reduce it to absolute powder. This is an easy matter if you will devote a little time to the process. We must be willing to do the little things. It is the little things that produce the great. It is the getting

back to simple processes — and the most productive process that I know, is learn to listen to this spiritual leading. These powers are mighty. Before we can use them we must learn like little Samuel to say: "Speak, Lord; for thy servant heareth."

SUNDAY EVENING, AUGUST 13TH.

Held at Unity Headquarters, 1315 McGee Street, Judge H. H. Benson, speaker.

As is our custom, we will join in an affirmation. Let us affirm the beautiful Love Poem of Paul. These meetings are intended more for the exercise of the spiritual faculties, the getting nearer and deeper into the consciousness and oneness with the Father, than anything else. So we find it very profitable to affirm this Love Poem:

"Love suffereth long, and is kind; Love envieth not: Love vaunteth not itself, is not puffed up,
Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
Rejoiceth not in iniquity, but rejoiceth in the truth:
Beareth all things, believeth all things, endureth all things.
Love never faileth."

This last expression we have been giving to those whom the doctors have given over to death. God is Love. Love never faileth.

If anything tends to ruffle your feelings, begin repeating "*Love, Love; Love never faileth.*" If we would use that more, we would save a great deal in drug bills. You would have less use for doctors; the sun would shine brighter; your wife would look handsomer, and it would beautify the whole world and bless it.

Now let us go into the Silence with the thought of *Peace*. Love brings peace — that peaceful understanding. The broodings of God's Love is over everyone in this room; over these walls and over every piece of furniture. Now hold to this thought of *Peace*, and let us send it with all the power we have to all the ambassadors of Russia and Japan,

that they may be so enlightened that they may bring peace to these nations.

There is such a concentrated spiritual power here, at this time, that I want to ask you to use it. We talk about the Practical Christianity of the New Thought. And now, let us enter again into Silence, and you think of some person to whom you want to send this power. For it will heal, but if you are not familiar with this New Thought, you may think it a little strange.

Why, the other day, Mrs. Benson and I sat down to dinner, and the telephone rang. A gentleman wanted us to treat his wife. We did so and in less than ten minutes he telephoned back that she was well.

This is the third lesson or address upon Practical Christianity of the New Thought. This is the most practical, common-sense day in the world, and this power that we are unfolding will help us in the smallest things of life, or it will help settle the affairs of nations. You can even use it in washing dishes, if you will.

I want to talk to you this evening about Happiness. You all look happy, and if you are not, you will be when I get through.

I have had a good deal of experience with the affairs of life, and have studied deeply into the thing of life, but let me tell you this New Thought is the most practical thing in the world. It will make you happy, and happiness is what you are all living for. Happiness is the wages that every one is working for, and it is the highest duty that is laid upon every one of you, to be happy. It is possible for you to radiate happiness everywhere. You know every person carries about himself an aura, and this affects the people he meets. If he is happy, his aura is of a certain color; if he is jealous, it is another color; if he is angry, it is another, and if he is depressed it takes on still another color. Now, we want you to radiate joy and happiness, and I know people

this audience, who are in the Higher New Thought, who radiate blessings wherever they go. Yes, we can be happy if we train our minds in the right direction.

I read a story in a paper of a man who went to a Socialist and said he wanted work. The Socialist said, "What do you want work for?" The answer was, "To get money." Said the Socialist, "What do you want money for?" Said the man, "To buy coal." "Well, why do you want coal?" "I want coal to keep my family comfortable and happy." "Oh," said the Socialist, "then it is not money you want; it is happiness."

So we are all seeking happiness; but there is a lack of understanding *how* to seek happiness and where it lies. So, let me tell you, my dear friends—and I want you to think over this proposition—there is no lasting happiness outside of your consciousness of God. No one is happy who fears, and until you come into the consciousness of the oneness with the Father, and can say in the depths of your Soul, "I and the Father are one," you can not be happy. But when you come into this consciousness, you come into the consciousness that casts out fear—fear of death and fear of everything. There is no lasting, eternal happiness short of that rock of your conscious unity with the Father. When you come into consciousness of your one-ness with God, you have your feet upon the rock where you can rest serenely. There never was a time when men and women were asking so many questions. They are seeking this knowledge of God. The literature of the New Thought is giving them a higher view of life.

This New Thought, we say again, is practical. It blesses; it brings happiness; it brings life. If you will only hold this thought close enough, it will lift your vibrations so you can dwell in constant happiness. We are no longer "worms of the dust," but we glorify life, and we see universal and eternal

beauty everywhere, and we have it within our power to dwell in happiness all the time. This very thought of happiness and love will shield you from sickness — disease of every kind.

As I have said before, these rooms are saturated with love, with healing, and many people are healed by just coming here; are made happy; go home free; go home healed.

I remarked in the beginning, we intend to make this a spiritual exercise and have our lives made happy and beautiful.

LOVING KINDNESS.

Speaker: It is a good thing to give thanks unto Jehovah, and to sing praises unto thy name, O Most High: to show forth thy loving kindness in the morning, and thy faithfulness every night. (Psa. 92:1,2.)

Congregation: But I will sing of thy strength: yea, I will sing aloud of thy loving kindness in the morning: for thou hast been my high tower, and a refuge in the day of my distress. (Psa. 59:16.)

Speaker: Deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me in thy loving kindness. (Psa. 31:15,16.)

Congregation: Jehovah is merciful and gracious, slow to anger and abundant in loving kindness. He will not always chide; (103:8,9.)

Speaker: Neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us after our iniquities. For as the heaven is high above the earth, so great is his loving kindness toward them that fear him. (Psa. 103:9,10,11.)

Congregation: But the loving kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his precepts to do them. (Psa. 103:17,18.)

OVERCOMETH.

BY MARGARET E. SANGSTER.

To him that overcometh —
 O word divinely strong,
 The victor's palms, the fadeless wreath,
 The grand immortal song.
 And his the hidden manna,
 And his the polished stone,
 Within whose whiteness shines the name
 Revealed to him alone.

To him that overcometh —
 Ah, what of bitter strife
 Before he wins the battle's gage
 And snatch the crown of life!
 What whirl of crossing weapons,
 What gleam of flashing eyes,
 What stern debate with haughty foes,
 Must be before the prize.

To him that overcometh,
 Shall trials aye befall,
 The World, the Flesh, the Devil,
 He needs must face them all.
 Sweet sirens of temptation
 May lure with silver strain,
 And cope he must with subtle foes,
 And blanch 'neath fiery pain.

To him that overcometh,
 A mighty help is pledged;
 He wields a sword of purest mold,
 By use of cycles edged.
 And prophets and confessors,
 A matchless valiant band,
 Have vanquished earth and stormed the skies,
 With that triumphant brand.

To him that overcometh —
 O word divinely strong!
 It wears itself through weary hours
 Like some rejoicing song,
 For his the hidden manna,
 And his the name unknown,
 Which Christ the Lord one day of days
 Will tell to him alone.



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,
913 Tracy Avenue, Kansas City, Mo.

Class Thought. September 20th to October 20th, 1905.
(Held daily at 9:00 P. M.)

**I AM == the Way, the Truth,
and the Life.**

Prosperity Thought.
(Held daily at 12 M.)

**I am Rich in the Conscious=
ness of God as my Support
and Supply.**

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

186. Do you think it possible to bring out the Christ-consciousness in the soul and hold to great worldly possessions?

— L. C.

It has been said that "It is easier for a camel to go through the needle's eye, than for a rich man to enter the kingdom of heaven." This is true, not because the man is rich, but because he loves his money and places too high an estimation upon his possessions. Again we read, "The love of money is the root of all evil," and the answer to our question is in this passage from the Bible, for it is not money, but the love of money which leads to evil.

It has been the aim of the race from the beginning of time to strive for worldly possessions; to seek not only for comfort but affluence. That which we love we are apt to seek and endeavor to retain in our grasp, and it is this retaining or hoarding money for our own selfish use which stultifies the finer qualities of the soul, and prevents the unfolding of the Christ-consciousness. Money is good, and it is right and necessary that we have money, but, while we are giving due attention to the gaining of sufficient for our use, we are not to grasp and hoard it. We are channels through which good may flow for the benefit of our fellowmen, and if we give of that we have with love and blessing, it returns to us with manifold increase in the consciousness of the unfolding of the Christ-mind within. Lowell, in the vision of Sir Launfal, says:

"Who gives himself with his gift feeds three:
Himself, his hungering neighbor, and me."

If the same mind is in us that is in Christ Jesus, then we do not look upon that which we hold as our own exclusively, but that we are privileged to have

so that we may use our possessions for good. It has been asked if it is right to have costly pictures, etc., in our homes. Now, pictures and other works of art are educational and refining in their influence, and we believe it well to collect as much of the beautiful around us as we can, but here again we must be unselfish, we must willingly make it possible for the many to enjoy with us what they might not otherwise be able to see. This is the giving of good in another way. So we say, and say it emphatically, we *cannot* unfold the Christ-consciousness and *hold* to great possessions.

187. I wish I knew your views on creation. Do you believe in a special creation? I have always thought evolution far more reasonable.

— MRS. J. S. J.

Evolution is expression of desire, and through this expression of desire all creatures have unfolded. There is but one Life, and this Life differentiates its expressed forms in the material by a reaching out process. Whatsoever an individual desires, he may have or be. Life being one, it follows that all creatures from the amœba to man, are one common whole, and the Complete One embraces all. There is nothing in the doctrine of evolution that conflicts with the Bible. Theologians have ever striven to commit the Bible to false science, and have fought the knowledge of geography, astronomy and geology. Each of these sciences have absolutely proven themselves, and are now accepted by educated people. The Bible students who cry down evolution are deficient in knowledge of exact science. Evolution is a fixed science, and is doubted only by those who know nothing of it and who do not care to investigate. Evolution does not deal with ancestral monkeys or missing links, but with exact scientific facts. Special creation would break the order of constant nature, and this reverses every process of reasoning. That the chain of natural causation is never broken is accepted

by all, and every intelligent creature guides its life upon this knowledge.

The belief in special creation is proven erroneous by biology, geology and astronomy. The great column of expressed being has been proven to have its base in the sea and is builded in complete harmony—all divinely, exquisitely arranged—through the invertebrates to man. Just as surely as the dynasty of the fish was followed by the dynasty of the reptile and the reptile by the mammal and the lower mammal by man, just so surely will material man be succeeded by glorified, immortal Man. Man is reaching out and evolving into a spiritual creature, and the desire will express itself.

188. "Seek ye first the kingdom of God, and all these things shall be added." How do we know when we receive the kingdom although we earnestly seek for it? — M. E. W.

The kingdom of God is not received, it is established by man within his own consciousness, and it is this seeking to set up the kingdom which we are bidden to do. We know when this kingdom is established within us, when every motive and desire of the heart is to *know* and *do* the will of God, then God reigns in our hearts, and we are filled with love, with wisdom, and we realize that all power is ours to direct and control our lives through the indwelling God.

Will you kindly tell in your magazine what is the cause of rheumatism, and what thought will cure it? — F. F.

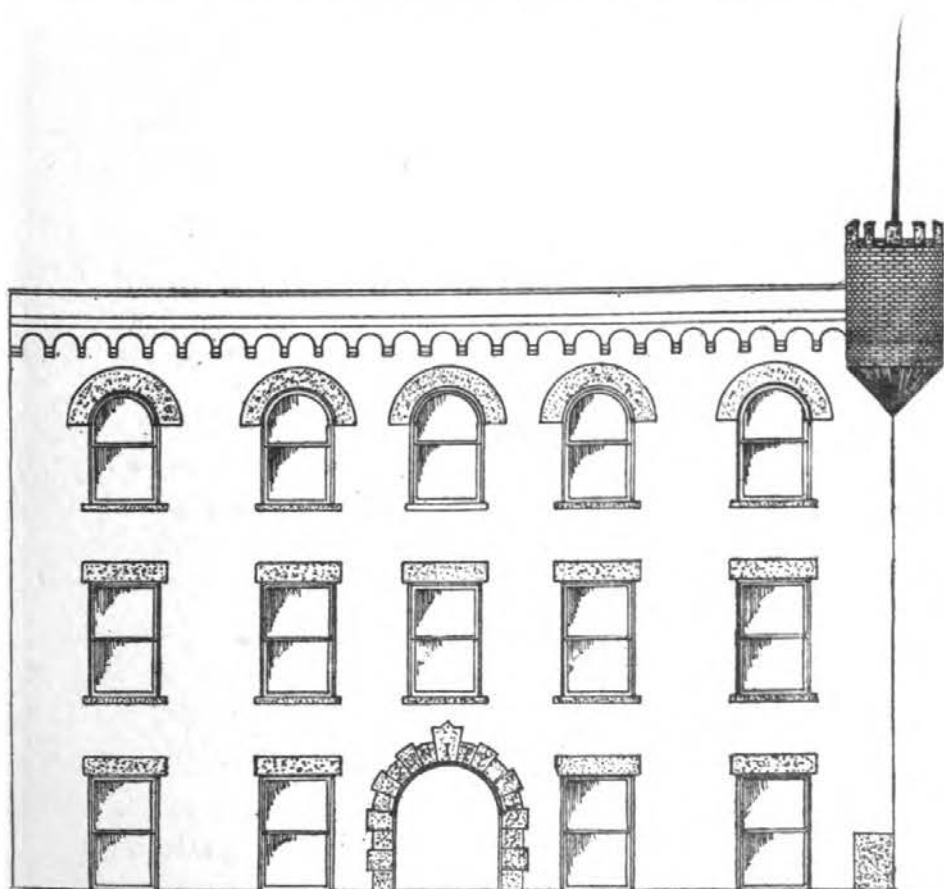
The foundation of rheumatism is grief or bitterness, or a belief of loss or friends or property. The remedy is, affirm the real self to be spiritual, in which there is no loss or grieving or bitterness or mortal thought of rheumatism. Then affirm the abundant life, love, substance and harmony of Spirit, with an inward inexhaustible supply. — C. F.

"The ancestor of every action is thought."

The New Unity Headquarters.

**A Substantial Building to be Erected, with Auditorium, Healing and Reading Rooms, etc.,
The Bond Issue a Reliable and Safe
Investment.**

It is with pleasure we inform our readers that the Unity Society of Practical Christianity on August 17, 1905, upon making the first payment of \$1,500, received a deed to the property at 913 and 915 Tracy



WARD W. WRIGHT
ARCHITECT

Avenue. This site was chosen out of a score of propositions, it being conveniently located to various car lines, and in a most excellent neighborhood.

The Building Committee, consisting of Messrs. J. I. Wallace, M. T. Scott and W. G. Haseltine, have decided to move the building, a large eight-room house, which we are now occupying, to the rear of the lots, and begin the erection of a new building just as soon as the income from bonds and popular subscriptions will warrant.

The first floor of the new building will be occupied by Unity Tract Society, publishers, containing the business office, shipping and stock rooms, and the printing department with its type, stones, presses, etc.

The second floor will be occupied in front with healing rooms, a general reception room, the circulating library, reading tables, etc. The remainder of this floor will be an auditorium, 43 x 46 feet, and will contain no pillars to obstruct the view. The ceiling of the auditorium will be 16 feet in height.

The third floor in front will be made either into a gallery for the auditorium or reading and silence or healing rooms.

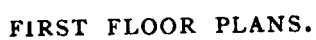


The Unity Society of Practical Christianity was incorporated under the laws of the State of Missouri, July 29, 1903, as a society for scientific and educational purposes.

The Articles of Association are as follows:

Know All Men by These Presents:

That we, the undersigned, have, and by these presents do become associated together for the purpose of becoming a corporate under the laws of the State of Missouri, and



particularly under and by virtue of the provisions of the Revised Statutes of the State of Missouri of 1899, Chapter XII, Article XI., and the acts amendatory thereof; and we do now, under and by virtue of said statutes and amendments make and sign these articles as the Articles of Agreement and Organic Regulations of this Society, and for that purpose state:

First: The name of the Society shall be "The Unity Society of Practical Christianity."

Second: The location of this Society shall be in the City of Kansas City, State of Missouri.

Third: The Society is organized for scientific and educational purposes, *viz.*: "The study and demonstration of Universal Law," as provided in Chapter XII., Article XI., Revised Statutes of Missouri, 1899, and the amendments thereto. It is expressly declared that this Society is not organized for commercial purposes, or for the pecuniary profit of its members.

Fourth: The management of the affairs of the Society shall be governed by such by-laws as the Society may, from time to time, adopt.

Fifth: The Society shall have power to admit new members, to fix the qualifications and conditions of membership; to purchase and hold any and all kinds of property for the exclusive use and benefit of said Society, and shall have power to make by-laws for its management, not inconsistent with these Articles or the Constitution or Laws of the United States or the State of Missouri; and to alter, amend or change the same at pleasure; and to elect a President, Vice-President, Secretary and Treasurer, and such officers as it may deem necessary.

The present Board of Directors are as follows:

Program & Speaker.

C. E. PRATHER, *Chairman*.
MRS. JESSIE M. SLOAN.
H. V. BULKELEY.

Reception.

C. H. GATES, *Chairman*.
MRS. LOUISE ORR.
LOWELL P. FILLMORE.

Building.

M. T. SCOTT, *Chairman*.
J. I. WALLACE.
W. G. HASELTINE.

Finance.

D. HOAGLAND, *Chairman*.
MRS. MAY D. WOLZAK.
J. M. GILLE.

CHARLES FILLMORE, *Speaker*.

W. G. HASELTINE, *President*.

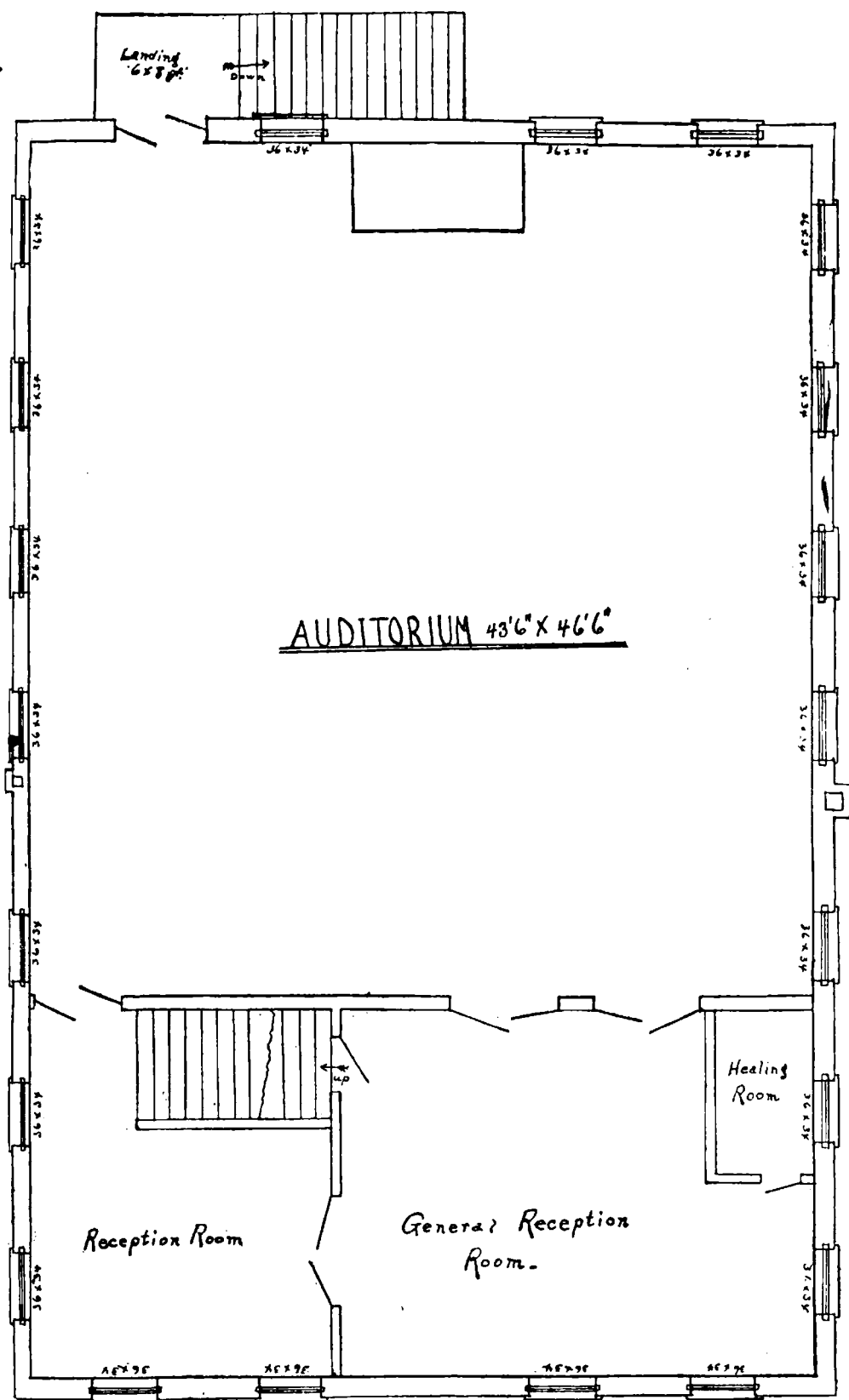
DANIEL HOAGLAND, *Vice-President*.

LOWELL FILLMORE, *Secretary*.

J. I. WALLACE, *Treasurer*.

ABOUT THE ISSUE OF BONDS.

The Board of Directors, upon recommendation of the Finance Committee, have decided to issue bonds for the purpose of completing payment of the property purchased and the erection of the new building described above. The bonds are not to exceed a



SECOND FLOOR PLANS.

total of \$12,000, and are issued in the denomination of \$50 each, bearing interest at the rate of five per cent. (5 per cent.) per annum, bearing date of January 1, 1906, and payable semi-annually at the office of the Society in Kansas City, Mo. Those desiring to invest their money, we here offer a perfectly safe and sure investment, backed by the property itself, which is even now receiving in rentals from the publishing company and meetings \$720 a year, or 6 per cent. on \$12,000.

These bonds may also be purchased on the installment plan, on payments of not less than \$5.00, until they equal face value of bond, when same will be issued to such subscriber.

In case of over subscription, money will be refunded. We are confident of placing the entire bonds before January 1st, and probably within six weeks, so if you desire a perfectly safe investment which will pay you more interest than a bank, besides assisting in the upbuilding of the work of Practical Christianity, you should take one or more bonds of \$50 each at once.

The Board reserves the privilege of redeeming any bonds at any semi-annual period.

To those who desire to contribute to the Building Fund by donation, a certificate of acknowledgement, signed by the President and Secretary, and bearing the corporate seal of the Society, will be issued for all sums of \$10 or over. All sums under \$10 will be acknowledged by receipt until the amount reaches \$10, when certificate will be issued.

By order of the Board.

CHARLES EDGAR PRATHER,
DANIEL HOAGLAND.

All love-offerings for the Building Fund should be sent to Charles Edgar Prather, Manager, 913 Tracy Avenue, Kansas City, Mo., who will also give any further information concerning the bonds.

J. I. WALLACE,	} Building Committee.
M. T. SCOTT,	
W. G. HASELTINE.	



Devoted to
Practical Christianity.

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UNITY TRACT SOCIETY, Kansas City, Mo.

Publishers' Department.

TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Henry Harrison Brown, editor of *Now*, and President of the New Thought Federation, will speak at Unity Headquarters, Sunday, September 24th.

During the absence of Mr. and Mrs. Fillmore, the Program Committee will provide good speakers for the Kansas City Sunday services.

The Purdy Publishing Co., Chicago, notifies us that but slight changes have been made in the revision of "Natural Law in the Spiritual World" by Eleve, and the book will therefore not be withdrawn from the market as previously announced.

Subscriptions for *New Thought Diet* are coming in steadily. We now have enough to warrant us in getting out the first number, but our many duties are so pressing that we shall defer it for a little time. Send in your name if you want the new magazine. Only 50 cents per year.

NOTICE: UNITY has been moving to the new quarters, 913 Tracy Ave., and, if our correspondents fail to receive the prompt attention usually accorded them, this will explain all delays. It is a great undertaking to move a concern like ours, but we are now in shape to meet all matters pertaining to business, book orders, subscriptions, etc. Remember the new address, 913 Tracy Ave., Kansas City, Mo.

THE CHICAGO CLASS.

A Course of Twelve Lessons in Christian Healing will be given by Mr. and Mrs. Charles Fillmore at the Unity Society of Practical Christianity, Hall 511, Masonic Temple, Chicago, beginning Monday evening, October 2d, at 8:00 o'clock. There will be a lesson every night except Sunday until the Course is complete. The subjects are as follows:

Monday, October 2d — "The Divine Mind."

Tuesday, October 3d — "The First Expression of Divine Mind."

Wednesday, October 4th — "How Man is Related to Divine Mind."

Thursday, October 5th — "The Creative Power of Thought."

Friday, October 6th — "How to Control Thought."

Saturday, October 7th — "How Words Produce Effects."

Monday, October 9th — "How to Pray Aright."

Tuesday, October 10th — "How to Develop Faith."

Wednesday, October 11th — "How Imagination Works."

Thursday, October 12th — "Some Laws of Concentration."

Friday, October 13th — "How to Equalize the Faculties."

Saturday, October 14th — "Love the Fulfilling of the Law."

The healing power of the Spirit will be especially brought out in these lessons, and students will be healed and instructed how to heal others. The subjects given in the above outline are but faint indicators of the wide range of the lessons, as they touch upon all points in both primary and advanced courses.

Those desiring to take this Course should communicate with Mr. Cassius A. Shafer, 511 Masonic Temple, Chicago, not later than September 24th.

Mr. and Mrs. Fillmore also expect to be at the Sunday service at 511 Masonic Temple, October 1st.

We are pleased to call the attention of our readers to the fact that Mr. and Mrs. F. M. Drake have moved from 225 West 18th St., to 1221 East 8th St., where they have established a Home of Truth. Mrs. Marion Austin Drake is a well known teacher and healer, and regular lessons are given at the Home, and patients received for healing. The new quarters are large and commodious, and pleasant rooms may be secured by any one desiring homelike accommodations while stopping in our City. The Home is situated about two blocks from Unity Headquarters.

You are neglecting your duty if you fail to spread the Truth whenever you can. Have a slip of paper handy, and whenever the name of anyone whom you think would be interested occurs to you, put it down, and at the end of the month send them all to us and we will forward sample copies of our magazines.

NEW THOUGHT CONVENTION.**Nevada, Mo., September 26-29, 1903.**

One of the provisions of the constitution is that the Federation shall have one convention each year. At these conventions there is represented every shade of the New Thought belief by its most able exponents. This year the program is very late, as it is generally completed and issued before this time. This was due to the vacancy in the office of secretary, which delayed preparations for some time. But now that this office has been filled the program is well under way, and all arrangements are being made for a better convention in every respect than any that has been held. The programs will be ready for distribution by September 10th.

We have the following names on the program at present, and have heard from only a small percentage of those we have invited to speak.

Henry Harrison Brown, editor *Now*, and President of The New Thought Federation, San Francisco, Opening Address; Carl Gleeser, Kansas City, Mo., "*Organization and Individual Integrity*;" T. G. Northrup, Chairman of the Chicago Convention in 1903, Chicago, "*New Thought From a Business Standpoint*;" C. Josephine Barton, editor *The Life*, Kansas City, Mo., "*The Conscious Assimilation of the Divine in Human Life*;" Dr. J. W. Winkley, editor *Practical Ideals*, Boston, "*The Aims and Objects of the Spiritual Healing Movement*;" Vivian Holt Leeman, Holton, Kan., "*The Soul of Flowers and their Relation to the New Thought*;" Elsie D. Davis, Durango, Colo., "*The Importance of Relaxation*;" Charles Fillmore, editor *Unity*, Kansas City, Mo., "*The Son of God and the Son of Man*;" Rev. Paul Tyner, pastor First Universalist Church of Atlanta, Atlanta, Ga., "*Living Forever*;" Judge H. H. Benson, Kansas City, Mo., "*The Practical Christianity of the New Thought*;" Dr. E. H. Pratt, Chicago, "*Suggestion*;" Mrs. Jennie H. Croft, associate editor *Unity*, Kansas City, Mo., "*Soul Culture*;" Dr. C. S. Carr, editor *Medical Talk*, Columbus, Ohio, subject not given; Charles Edgar Prather, Business Manager Unity Tract Society, Kansas City, Mo., subject not given; Mrs. Etta S. Bledsoe, Topeka, Kan., "*Mind*;" W. V. Nicum, Dayton, Ohio, "*Spiritual Consciousness*;" Mrs. Fannie B. James, Denver, Colo., "*Our New Faith*;" S. A. Weltmer, Nevada, Mo., "*The Ground-Swell of the New Thought*;" Grace M. Brown, Denver, Colo., "*The Message of the Dollar*;" W. C. Van Vollen, Atlanta, Ga., "*Psycho-Therapeutic Treatments in the Cure of Mental, Nervous and Chronic Diseases*;" Rev. J. H. Sowerby, Canton, Ill., "*The Divine Image in Man*;" A. A. Lindsay, M. D., St. Louis, Mo., "*The Chemistry and Psychology of Love*."

We count this but a very small part of what the program will

be when completed. Besides the lectures and addresses there will be choir and congregational singing, and other music by experts. There will be afternoon and evening program sessions, and business sessions before noon. All members may attend and vote at business sessions.

Every one interested in the New Thought, in any of its branches, should make it a point of honor to attend, and to talk up the subject among his friends. Everything done to strengthen this organization is a step taken toward that unity of action which will make the New Thought movement a lasting world power. Without some common meeting ground the different cults of the New Thought will expend their energies fighting each other instead of going ahead with their own line of work, content to let others do the same.

For programs and circulars address,

— ERNEST WELTMER, Secretary, Nevada, Mo.

The Church of the New Thought and College of the Science of Being, Fine Arts Building, 203 Michigan Ave., Chicago, has issued its calendar of work for the coming season. The Preparatory Course consists of free lectures, which will occur on Monday afternoons, 2:30 o'clock, September 11, 18, 25; October 2. Thursday evenings, 8 o'clock, September 7, 14, 21, 28, at Hall 732 Fine Arts Building, 203 Michigan Ave. This Course is followed by seven other more advanced courses, covering the entire field of the Science. The teaching of this society is that formulated and promulgated by Ursula N. Gestefeld, and among the instructors are the following prominent New Thought workers: Mrs. Caroline S. Wolfe, Mrs. Anna B. Goddard, Mrs. Elizabeth M. Leake, Mrs. Augusta Boulter, Mrs. Frances L. Johnstone, and Mrs. Cornelia Berry. A copy of the Church Calendar will be sent on application to the Secretary, Mr. F. D. Wetmore.

The time seems to be ripe in the beautiful city of Cincinnati, Ohio, for more practical work, for larger and stronger demonstrations of the All in All. A new organization has been formed for the spread of the Gospel of Truth, under the name of "The Universal Church of Practical Christianity," Mrs. Anna L. Luetzeler, leader, meetings being held in Odd Fellows Temple, Hall B, which began September 7th. Unity Society of Practical Christianity extends congratulations and blessings, and affirmations of success for the work and workers.

We have blotters for free distribution, when stamps are enclosed for postage, on which is printed in large type effective statements for daily use, and the UNITY "Class Thought."

IF YOU BELIEVE.

Many members of Silent Unity ask if we can help their needy friends who are not members. The message of the Christ to all who have faith is, "Ask what ye will in my name and it shall be done unto you." Always send the names of those you want helped, and any particulars about their cases that may come to you. Information about the mental characteristics of the patient count more in our treatments than descriptions of the disease. The following extract from a letter by a mother whose daughter we were asked to treat, is an illustration of the way the Spiritual Law works:

I wrote to you on the 25th of last month asking help for my loved and only daughter, whom Dr. P—— decided for her that she must undergo a surgical operation immediately for ovarian tumor. It is a month now, and I want to tell you how your treatments have worked in her case. I mailed the letter to you on Friday morning, the 21st. Then I spent the day with her, and helped to get her ready for her stay in the hospital, but did not mention it to her that I had written to you. She never approved of my interest in you, and I did not think it best to arouse her objections just then. On Saturday I was busy at home, and very depressed and sad, until about 4 o'clock in the evening, the weight seemed suddenly to lift; I felt distinctly the clearing off of fear and worry, and such a comforting sensation of trust. I said over and over, "I know she will get along all right." Sunday morning her papa and I went over to try what we could to encourage her to meet the inevitable with fortitude. (She told me this, not knowing anything of what I had done). She said she had suffered terribly all day Saturday, could get no rest in any position, till about 4 o'clock, when the pain left her all at once. It had been so intense, and left so suddenly that she was alarmed, supposing the tumor had burst, as the doctor told her that would be the danger of delay. She was perfectly free from pain, but so scared that she had her husband call Dr. P——, but he was not at home, so they called their physician. He came, found her a little nervous, but no symptoms of anything serious. She rested good that night, and was feeling all right Sunday morning when I went. Then I told her what I had done, and how I was helped about the same time. Dr. P—— soon came, and, after an examination, said the tumor was there just the same, but not any larger, as he could tell. Said it was about as large as a pint cup. He recommended that they delay the operation a few days, and get nerved up to it. Well, time passed, she had no pain, felt well. The next week, Tuesday, being in the neighborhood, he called to see her. He said the tumor was not half as large as when he found it; allowed her to leave her bed, and said to delay the operation some time yet. She has been about as she pleased ever since. Rode twelve miles to Clarinda on the 14th of this month, called on her surgeon. He said as long as she gained he would perform no operation, but he told her it would certainly have to be done sometime. Well, she is getting better, and doing a good deal of her work. And she wants me to ask you to continue to help her all you can, and I want you to save her from that operation if it is possible. She is almost in ignorance of the teaching of Unity folks, just because she would not give the subject any attention. But now she

believes there is something new and curious about it, and may be led to investigate for herself. She says the strangest of all is the change in everybody's mind, whereas people were saying to her, "Yes, have the surgery by all means; get rid of it while you can." Now they say, "Don't do it till you have to save life," etc.

— MRS. M. MCC.

THE WORK IN TOPEKA.

The Radium Circle met yesterday. Twenty-two of the best people in Topeka were present. Mrs. Case conducted the lesson. Subject: "Growth" Mrs. Reniger, our Circle poet, gave us a fresh new Truth poem. The music was fine, and, taking it all together, we were greatly refreshed. We are looking forward to having Dr. Sullivan with us Tuesday and Wednesday of next week. Through the courtesy of Mr. and Mrs. Reinisch we shall picnic at Gage's Lake on Wednesday with Dr. Sullivan as honored guest. Mrs. Reinisch is perfectly healed. Her face was fairly radiant yesterday. She is bubbling over with joy and happiness, and, in fact, in the Radium Circle is the "belle of the ball."

LIDA HARDY, Topeka, Kan.

In the report of Mrs. Marion Drake's talk before the Unity Society, May 31st, in speaking of the healing of the withered hand which she was instrumental in healing, the following statement was made: "As soon as the hand was taken out of the cast the fingers could be moved." The facts are these: The hand was taken out of the cast some two years before, after being set wrong, which caused the hand to wither, and the healing was effected after the hand had been withered all this time.

A lady having had large experience as a teacher, and also well indorsed in Practical Christianity, wishes to form classes for tutoring young girls and children Address Miss Elizabeth L. Koues, "UNITY," 913 Tracy Ave., Kansas City, Mo.

The rate of three subscriptions for \$2.00, one of which may be a renewal, still holds good.

For \$1.15 we will send UNITY one year and "Wee Wisdom's Way," a booklet of sixty-four pages, by Myrtle Fillmore.

For \$1.25 we will send UNITY one year and WEE WISDOM, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.35 we will send UNITY one year and "Twelve Lessons in Truth," by H. Emilie Cady.

BOOK REVIEWS.

BY J. H. C.

SUGGESTIONS FOR STUDENTS OF PSYCHOLOGY. By Anita Trueman.

The sub-title of this book is, "A Simple Statement of Essential Truths Concerning the Power of Man and the Laws of their Activities."

In the Preface the author says:

"A knowledge of the mind is to the problems of life what a knowledge of Algebra is to mathematical problems. It enables the individual to solve them with comparatively little effort, for he has already done a large part of the thinking required in the solution of any problem."

The book is divided into six parts as follows:

Part 1.—"Substance, Power and Law;" Part 2.—"Analysis of Man;" Part 3.—"Study of Subjective Mental Phenomena;" Part 4.—"Study of Objective Mental Phenomena;" Part 5.—"The Moral Nature;" Part 6.—"Study of Psychic and Spiritual Phenomena." An interesting book, void of technical terms and abstract statements, and full of information and descriptions of the activities of the mind, with clear definitions of terms in common use among students of the mind. Published by J. S. Ogilvie Publishing Co., New York. Price, not given.

THE ONE TREATMENT CURE AND INSTANTANEOUS HEALING.
By Lydia A. Duncan.

A strong, well-written treatise on the subject of healing which takes the matter entirely into the realm of spirituality where wholeness *is*, and where a proper recognition of its accomplishment, renders continuous treatment unnecessary. Mrs. Duncan says:

"It is already done in the Divine economy, and in the hour when you think not, when you have ceased to think at all about it, you will suddenly discover that the healing is done. Tell no man—forget it. Let go of everything—both the truth and the error so you may get into the freedom of the Spirit which is beyond and above the plane of sense. If there is nothing to be cured we may take all anxious thought from the body, which will give it its native freedom, then our work is done."

An excellent little booklet, the price of which is not given, but which we presume will sell for 25 cents. Published and for sale by the author, Spring Lake, N. J.

SELF BUILDING, THROUGH COMMON SENSE METHODS. By Corrilla Bannister.

A timely book, and one which metaphysicians will do well to read and heed. By easy steps and common sense methods it

develops and unfolds the spiritual and physical man at the same time, and advocates the "highest form of devotional muscular movements of the human body," that is, concentration upon some helpful thought while taking exercise. Correct breathing, proper forms of physical culture, food selection, concentration and harmony are all treated from the higher spiritual standpoint, combined with rational, concentrated activity on the physical and mental plane, thus producing that harmony which is celestial unison. "Harmony with one's self is health; harmony with others is love, and harmony with the universe is immortality." Cloth, 205 pages. Price, \$1.25. Published by Lee & Shepherd, Boston, Mass.

Good German translations of the following books are now in stock at the following prices:

1. Lessons in Truth, by H. Emilie Cady; cloth \$1.00; paper 75 cents.
2. New Thought Simplified, by Henry Wood; cloth \$1.00; paper 75 cents.
3. Spiritual Knowing, etc., by Seward; cloth \$1.25; paper \$1.00.
4. The Spiritual Law in the Natural World; Eleve; cloth \$1.25; paper \$1.00.
5. In Tune with the Infinite, by Trine; cloth \$1.25.
6. Living by the Spirit, Dresser; cloth 75 cents.
7. Lessons in the Philosophy of Life, by Lucia A. Beckham; cloth \$1.00; paper 60 cents.
8. Between the Lines; Mrs. Hannah M. Kohaus; paper 40 cents.
9. Remedies of the Great Physician; Mrs. Hannah M. Kohaus; cloth 40 cents.
10. Studies in Divine Science, by Fannie B. James; boards 50 cents.

Send orders direct to UNITY TRACT SOCIETY,

913 Tracy Avenue, Kansas City, Mo.

Send 35 cents for our Booklet and Motto. Write us confidentially. *We can help you.* The Helping-Hand That Helps Library, (U) 3036 Indiana Ave., Chicago, Ill.

JUST OUT — "The One Treatment Cure, and Instantaneous Healing," by Lydia Duncan. Price, 25 cents *in silver; no stamps.* Post Office Box 57, Spring Lake, N. C.

Remember you can have both UNITY and WISDOM for three months for 15 cents.

SIGNS THAT FOLLOW.

We sincerely thank you for the much good we feel and *know* we have received through your treatments for prosperity. Mother encloses her name for another month's treatment, to which I gladly add my own. I think we feel as Jesus' disciples did when they were troubled, and did not know how to help themselves they could "go and tell Jesus" and it was all right. I do know that we have had more work, and have received better pay for it than we did before receiving your treatments, and are only too glad to have them continued. With deep gratitude and love to you all.

— F.

.

About a year ago I was in your city, and consulted several specialists. I had what the doctors call *locomotor ataxia*, and took medicine from one of them for three months. They wanted me to be operated upon, but I would not consent. I borrowed a book of one of the members of Unity Society, entitled, "Practical Lessons in Christian Living and Healing," and began to grasp the Truth; stopped medicine, and, as a result, have destroyed the disease to the extent of being able to work every day. I had catarrh twenty years, and was almost deaf—I do not suffer any more from it now. I send some one to the healers almost every day. I was twenty years in the Christian church, and was elected deacon, but have now changed my belief.—L. A. L.

.

When I say over to myself many times, "Thou art within me as my quickening life," I feel a strong vibration from the crown of my head to the soles of my feet.

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.

I wonder why you did not send prosperity treatments to your members who scraped along and paid their subscriptions as well as delinquents. I could use more than I have very nicely, although I am not suffering for anything since I began reading UNITY.

— H. E. H.

("We came not to save the righteous but sinners."—ED.)

.

Your treatments for piles, given me while I was at Chickash, I. T., have entirely cured me. This, to us, is wonderful, as the case was of twenty-five years standing, and I had suffered all tortures imaginable. Yours in His name, Mrs. M. T.

THREE SUBSCRIPTIONS. \$2.00.

That is an offer for UNITY. Or, we will send it to you three years for \$2.00, or five years for \$3.00, if paid in advance.

MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Warwick Hall, Eighth and Oak Streets.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 913 Tracy Ave.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

A New Magazine.

Just as soon as we have a subscription list sufficient to give us second class privileges in the mails, we shall issue the first number of a magazine entitled NEW THOUGHT DIET. The title explains its character. It will be 5 cents per copy or 50 cents per year.

Send in your subscription now. It does not make any special difference whether you send the price or not — we want your name if you desire to be a subscriber. And who, we would ask, among the New Thought people the world over, can afford to be without such a guide? Great ignorance prevails among all classes of metaphysicians on the food question, and there is no publication that treats the subject from the spiritual view-point. This NEW THOUGHT DIET will do, and every one seeking to spiritualize the body, should take it. Send all subscriptions to

UNITY TRACT SOCIETY,
913 Tracy Ave., Kansas City, Mo., U. S. A.

An Opportunity.

A new edition of "Lessons in Truth," by H. Emilie Cady, the easiest, simplest, and most practical course of lessons in Practical Christianity published, will be ready for delivery within ten days. These lessons will appear in one volume complete instead of in a series of three booklets as formerly. They are printed from new plates and bound in attractive style, and will sell at 50 cents in paper binding, \$1.00 in cloth. We have a few copies of our regular \$1.25 cloth-bound edition, which you may have for 75 cents a copy if you order promptly.

METAPHYSICAL PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal. With **UNITY**, \$1.50.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place London, W., England.
- THE HIGHER THOUGHT.** Edited by Evelyn Arthur See and Agnes Chester See. Monthly. \$1.00 a year. 459 La Salle Ave., Chicago, Ill. With **UNITY**, \$1.50.
- FULFILLMENT.** Edited by Grace M. Brown. Monthly. \$1.00 a year. 1756 Champa Street, Denver, Colo. With **UNITY**, \$1.50.
- MIND.** Edited by Charles Brodie Patterson and John Wilton Scott. Monthly. \$2.50 a year. 2040 Seventh Ave., New York City. With **UNITY**, \$2.50.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 1437 Market St., San Francisco, Cal. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.25.
- THE NEW WAY.** Devoted to Unfoldment of the Higher Life. Monthly. \$1.00 a year. Washington, D. C. With **UNITY**, \$1.50.
- ETERNAL PROGRESS.** Dayton, Ohio. Edited by C. D. Larson. Monthly. 25 cents a year.
- THE LIFE.** Monthly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.

15 Cents For Three Months.

Both **UNITY** and **WEE WISDOM** will be sent to trial subscribers three months for 15 cents—stamps or coin.

UNITY TRACT SOCIETY,

913 Tracy Avenue, Kansas City, Mo.

UNITY is \$1.00 per year, **WEE WISDOM** is 50 cents per year.

Special Notice.

Address all orders for books, subscriptions, or business, to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling your orders, besides keeping private matters that do not concern the business department. Put our full address on this separate sheet and write on back, "For Unity Tract Society, 913 Tracy Ave., Kansas City, U. S. A."

HOMES AND CENTERS OF TRUTH.

- Home of Truth, 903 Tenth Street, Sacramento, Cal.
Home of Truth, 1327 Georgia St., Los Angeles, Cal.
Home of Truth, 1231 Pine St., San Francisco, Cal.
Home of Truth, 2527 Central Ave., Alameda, Cal.
Home of Truth, 275 North Third St., San Jose, Cal.
New Thought Center, C. R. Wheelock in charge. 1245 Park Street, Alameda, Calif.
Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
Divine Science Home, 1560 Race Street, Denver, Colo.
Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
Chicago Silent Unity Circle, 511 Masonic Temple, Chicago, Ill.
Chicago Unity Society of Practical Christianity, 511 Masonic Temple.
Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
The Ideal City Association, for all who are seeking the true way of living, meets Sundays, 3 P. M., at 511 Masonic Temple, Chicago, Ill.
Circle of Light Temple of Truth. Mother Virtuzia, Williams Bay, Wisconsin.
West End Church of Practical Christianity, West Belle and Vandeventer Avenues, St. Louis, Mo. Services: Sunday, 11 A. M.; Wednesday, 8 P. M.; Friday, 4 P. M. Mrs. T. B. H. Brown, leader.
H. H. Schroeder, 2622 S. 12th Street, St. Louis, Mo.
Home of Truth, Marion Austin Drake, teacher. 1221 East 8th Street, Kansas City, Mo.
Home of Truth, May D. Wolzak, teacher. 2312 Wabash Ave., Kansas City, Mo.
New Thought Center, 10 The Zenobia, Toledo, Ohio.
New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St. and Gilbert Ave., Cincinnati, Ohio.
New Thought Reading Room. J. H. Taylor in charge, Sanatorium Green Springs, Ohio.
Circle of Divine Ministry, 318 Main St., East Orange, N. J.
Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y. Classes Wednesday at 10:00 A. M. Mrs. P. E. Sayre in charge.
Circle of Divine Ministry, 34 West 20th Street, New York City.
Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.

New Thought books on sale at 3907 West Bell Place, St. Louis, Mo. Correspondence promptly attended to when stamp is enclosed. Lessons in Truth and Healing, both present and absent.

THERESA B. H. BROWN.

~~For~~ Three yearly subscriptions to UNITY for \$2.00, *one* of which may be a renewal.

Begin with _____ number.

To Unity Tract Society,

913 Tracy Ave., Kansas City, Mo., U. S. A.

Enclosed find \$ _____ for subscriptions to UNITY as follows:

Name	Street	Town	State

SOCIETY OF SILENT UNITY

Application.

The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ.

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:19, 20.

TO THE SOCIETY OF SILENT UNITY,
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS—I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME _____

STREET _____

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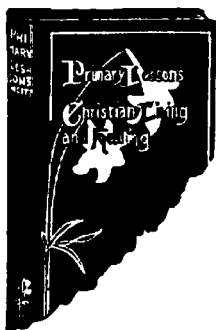
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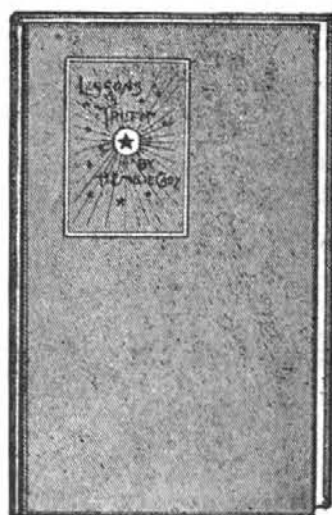
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Devoted to
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VOL. XXIII.

KANSAS, CITY MO., OCTOBER, 1905.

No. 4.

THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

"NEW THOUGHT."

A SECOND EXPLANATORY LESSON.



IN the July UNITY we had an Auxiliary Lesson explaining the difference between Practical Christianity and the various cults. Now we are asked to explain where we belong in the New Thought medley, also why there is such a diversity of teaching in that which passes under that name.

New Thought is the common designation of a complex, and often contradictory, mass of metaphysical doctrines, which have sprung up in the past few years. No new truth has been presented by any of them; simply new ways of thinking about old truths. People who have been religiously educated from the Book of Common Prayer, where all the points of doctrine are clearly set forth, and nothing left to the imagination, are panic stricken when they meet this New Thought medley, and they either get right back into the church or gravitate to Christian Science. It is only the brave, fearless souls that boldly sally forth to meet and wrest the truth from this army of free thinkers. Truth includes all, and the broader the field the greater the crop of Truth. What seems contradiction is but the reports of those who see, like people climbing a mountain, from various levels, or points of view.

New Thought people are striving to know the

Truth as it is revealed direct from the fountain-head. The time is at hand when the promise shall be fulfilled:

"And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them."

In medieval times the chiefs and barons assumed that they were divinely appointed to govern their fellowmen, and their word of authority was accepted by the less aggressive, who became their serfs. Similar conditions have existed in even a larger way in religion. Immersed in secular matters, the great majority of men have given no thought of an independent character to religion. What the priesthood has said about the few scraps of spiritual experiences left by the prophets, has been accepted as the whole of God's plan for man's religious salvation. But now a universal demand has sprung up for a better understanding of things spiritual, and the great running to and fro in the religious world today is the first awakening of this new impetus of the soul to know for itself whether or not the doctrines preached as authority are true. To attain this it is not safe for man to trust his information to others, he must know for himself.

This, then, is really the foundation of the New Thought movement; that its adherents shall each and all be priest and prophet, and stand alone with the Inner Wisdom as sole guide in matters religious. But not all are living up to this free doctrine. There are leaders many, and schools separating their followers into limitations of various degrees. These are the natural divisions of the inner thought planes finding expression without, and are, in a measure, necessary in the present race development.

There are those in New Thought who are seeking to carry into the Kingdom of Heaven their earthly possessions. They are trying to use the newly dis-

covered powers of the mind to build up humanity on the old foundations. They proclaim the universality of the One Life and Intelligence, and that all things necessarily resting upon God must be good. This logic is so plausible that a very large number of New Thinkers are not using spiritual discrimination, nor spiritual independence, but are following the way pointed out by some enthusiastic half-truth discoverer. Thus there are sharp divisions based upon different understandings of the expositions of the Divine Law in New Thought circles.

What may be termed the Mental Science school holds that God is not a being of Love and Wisdom, but a force of attraction. They repudiate the Loving Father proclaimed by Jesus Christ, and hold that man is the highest form of self-consciousness in the universe. In their philosophy the human race is now at its highest point of understanding, and they see no evidence of there ever having been a "fall," or lapse in human evolution, thus repudiating a fundamental teaching of Christianity. If there has been no lapse in human evolution, there is no need of a mediator or mental mender of broken law; thus Jesus Christ, and the whole Christian plan of redemption, through him, is eliminated from their philosophy.

There is another class of New Thought people who accept Christianity in its true sense, and try to live up to the teachings of Jesus Christ. They discern that there is a great truth hidden in the Christian religion, which its orthodox followers have not discovered. With a scientific understanding of the mind, and its laws of action, they have a key to the occult side of Christianity, and, in fact, all religions, that gives them an entirely new understanding of life and its object. With this key they unlock all the mysteries of religion and science, and place man where he belongs — master of all creation.

There are a number of schools, passing under the general name of New Thought, that adhere to this Christian interpretation, yet even among them

there are minor differences. Each teacher tinges with his mental bias the philosophy he promulgates. Not one seems yet to have attained that place where the revelation from the Spirit of Truth, promised by Jesus to his followers, is wholly transparent. For this reason disciples are never safe in accepting the teachings of any school as final, or as having the unadulterated truth. "Prove all things; hold fast to that which is good," is excellent advice.

This diversity to which we refer is not in fundamental principles — they are universally the same — but in expressions thereof and man's relations thereto. For instance, there is diversity of opinion as to what is popularly known as the "fall of man." There are those that proclaim that man being spiritual could never have fallen, while others accept the Christian doctrine of the "fall," and the redemption through Jesus Christ. In strict logic, man being spiritual could never be anything less than perfect, yet we have the evidence on every side of the work of man that is not spiritual nor perfect.

A close study of the Scriptures reveals a difference between the Son of God and the Son of Man. Comparing this with the constituent parts of man's being we discern that the Son of God is the spiritual Ego, or I AM, and the Son of Man the mentality which it inspires and creates. It is the mentality, or personal consciousness, that has departed from the observance of the perfect law, and brought about that state of ignorance, and its consequences in physical deterioration, so prevalent on every hand. This certainly is not a condition which should have existed under the wise use of the perfect potentialities inherent in Being, and given freely to man.

The logic of cause and effect should show that there has been a very serious departure somewhere from spiritual perfection on the part of the human family. The Hebrew Scriptures teach this from beginning to end. The exclusion of Adam and Eve from the Garden of Eden; the call of the children of

Israel out of Egypt; the return of the prodigal son, and the mission of Jesus Christ as proclaimed by himself and his interpreters, all point to the falling away by humanity from the true life standard.

Those in the New Thought who deny that there has been a lapse by humanity, thereby exclude the necessity of a mediator or helper in getting back into spiritual harmony with our source. Jesus claimed that he had made certain spiritual attainments that gave him power of a superior character as a helper to those who desired to return to their spiritual estate. The majority of those in the New Thought do not accept this, holding that every man is his own savior, and must make the union with the inner Christ without help from anyone. But these same people apply to teachers and healers, yet in mortal consciousness, for help!

Practical Christianity teaches that the human race has departed from the Divine Law, and that its only salvation from sin, sickness, poverty and death is through a return to the Edenic state. Each must come to the recognition of the spiritual law governing his own being, yet it is possible for one to help another, and the greater the spiritual understanding of the helper the more effective his help. This brings us to a consideration of Jesus Christ. He was evidently a Master Spirit, and made attainments far beyond those of the ordinary man. He claimed to have opened the way to the original Fount of Mind, from which all that humanity has, came forth, and that he could help all who believed on him and would follow his way. He did not claim to save men without effort on their part. His admonition was, "Seek and ye shall find; knock and it shall be opened unto you."

The secret of Jesus Christ's mission was in his breaking down certain states of mind that had become crystalized in human mentality. When we see how easy it is to become bound by our thoughts of a few days or months, how inextricable must be those

thought creations that men have been building up for thousands of years. The belief in the necessity of death is a proposition that nearly all people accept as true, yet it is, from the standpoint of religion and science, a deflection from the perfect law. Death of the body would never have been part of our experience had we observed the law of our being and kept in touch with the higher consciousness. Even physicians admit that every organ of the body is self-renewing, under normal conditions, and that if health could be maintained man would go right on living in his organism forever.

Jesus Christ demonstrated this perpetuity of the body, when the mind was right, and he refined his organism until it passed out of the fleshly into the pure substance of Spirit, where it now exists. This is the ultimate of all who overcome the limitations of mortal thought and follow Jesus. We shall not be compelled to live always in these fleshly bodies, but, as Paul discerned, "This corruptible must put on incorruption, and this mortal must put on immortality." This change is to come gradually, and without death, as we go on and on in our mental purification. It is found that pure thoughts produce pure brain cells, and these in their turn make pure deposits throughout the organism. Thus we see how the human family shall, through an observance of right thought, and the right living that must follow, attain that perfection which is harmony, or heaven, right here on earth. This harmony of thought on the part of all people will finally lead to a harmony in all Nature, and the planet itself will be transformed by the thought emanations of the inhabitants. Thus the New Jerusalem seen in the vision of John will come down out of the heavens and rest upon the earth.

It will thus be seen that the New Thought student has a broad field to select from, also that he should have his eyes open within in order that he may know to choose the truth from the great mass of matter

labelled "New Thought." So far as the Society of Practical Christianity is concerned, we must candidly say that its teachings are widely different from those of the majority of New Thought doctrines, and we do not feel at home in the average gathering under that name, although we try to harmonize with all truth seekers. We see in Christianity a well defined plan to assist out of error all who will accept it, and we know that no single individual can stem the tide of human ignorance without its help. Jesus is the central figure in a great world redemption movement, and the Christian brotherhood is an occult society of far-reaching power. This New Thought is going into the orthodox church, and a great awakening will take place in Christianity. Jesus and his co-workers are going to demonstrate the power of Truth as it is in Christ. The chief corner-stone of the new civilization now being ushered in is Christ Jesus. Practical Christianity builds upon this, and proclaims it in all its teachings. The promise is that we shall demonstrate to religion that it is founded upon science; and to science that it is founded upon religion.

THE ARTIST.

BY EVA MARBLE BONDY.

Expression is the soul's true face;
 Artist it takes to find the soul of art.
 He who discovers beauty underneath
 The surface, struggling for its rightful place,
 And boldly tears asunder that which hides
 The spirit's light beneath material fold,
 Hath caught expression of the Infinite.
 Not only marble yields its secret to
 The god that chisels well and patiently,
 Reveals to him the curve of beauty's form,
 But flesh itself doth change to the Divine
 When Thought begins to mould and glorify.

"In God's world for those who are earnest there
 is no failure."

THE POWER OF STILLNESS.

Be still and know that I am God.—Psalms 46:10.

It was "a still, small voice" or "the sound of a gentle stillness." Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than the one word, *Selah* (*Pause*)? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest, and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can so touch our hearts as the power of stillness?

The sweetest blessing that Christ brings us is the Sabbath rest of the soul, of which the Sabbath of creation was the type, and the Land of Promise God's great object lesson. There is for the heart that will cease from itself, "the peace of God that passeth all understanding," "a quietness and confidence," which is the source of all strength, a sweet peace which nothing can offend, "a deep rest which the world can neither give nor take away." There is in the deepest center of the soul a chamber of peace where God dwells, and where if we will only enter in and hush every other sound, we can hear His still, small voice.

There is in the swiftest wheel that revolves upon its axis a place in the very center where there is no movement at all; and so in the busiest life there may be a place where we dwell alone with God in eternal stillness.

This is the only way to know God. "Be Still, and know that I am God." "God is in His Holy Temple; let all the earth keep silence before Him."

A score of years ago, a friend placed in my hand a little book which became one of the turning points of my life. It was called "True Peace." It was an old medieval message, and it had but one

thought, and it was this — that God was waiting in the depths of my being to talk to me if I would only get still enough to hear His voice.

I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voice, some of them were my own questions, some of them were my own cares, some of them were my very prayers. Others were the suggestions of the tempter and the voices from the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pushed and pulled, and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, and to answer some of them; but God said, "Be Still, and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and its cares, but God said, "Be Still." And as I listened and slowly learned to obey, and shut my ears to every sound, I found after a while that when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power, and comfort. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that "still, small voice" of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living God himself as my life and my all.

Beloved! this is our spirit's deepest need. It is thus that we learn to know God; it is thus that we receive spiritual refreshment and nutriment; it is

thus that our heart is nourished and fed; it is thus that we receive the Living Bread; it is thus that our bodies are healed, and our spirit drinks in the life of our risen Lord, and we go forth to life's conflicts and duties like the flower that has drunk in, through the shades of night, the cool and crystal drops of dew. But as the dew never falls on a stormy night, so the dews of His grace never come to the restless soul.

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about stillness is, that it gives God a chance to work. "He that is entered into His rest hath ceased from his own works, even as God did from His;" and when we cease from *our* works, God works in us; and when we cease from our thoughts, God's thoughts come into us; when we get *still* from our restless activity, "God worketh in us both to will and to do of His good pleasure," and we have but to work it out.

Beloved! let us take His Stillness, let us dwell in "the secret place of the Most High," let us enter into God and His eternal rest, let us silence the other sounds, and then we can hear "the still, small voice."

Then there is another kind of stillness, the stillness that lets God work for us, and holds our peace; the stillness that ceases from its contriving, and its self-vindication, and its expedients of wisdom and forethought, and lets God provide, and answer the unkind word, and the cruel blow, in His own unfailing, faithful love. How often we lose God's interposition by taking up our own cause, and striking for our own defense.

There is no spectacle in all the Bible so sublime as the silent Savior answering not a word to the men that were maligning him, and whom he could have

laid prostrate at his feet by one look of divine power, or one word of fiery rebuke. But he let them say and do their worst, and he stood in the power of stillness — God's Holy silent Lamb.

God give to us this silent power, this mighty self-surrender, this conquered spirit, which will make us "more than conquerors through Him that loved us." Let our voice and our life speak like "the still, small voice" of Horeb, and as the "sound of a gentle stillness." And after the heat and strife of earth are over, men will remember us as we remember the morning dew, the gentle light and sunshine, the evening breeze, the Lamb of Calvary, and the gentle, Holy, Heavenly Dove.—*Stillness*, England.

"A GOOD PLEDGE."

This is the heading of a card being distributed through its agents by a well-known insurance company. The New Thought is evident in every line. Thus we behold the gradual fulfillment of the prophecy that every knee shall eventually bow to the Truth. The items of this pledge are as follows:

1. I will speak no unkind or harsh word of anyone.
2. I will repeat no unkind remarks I hear of anyone, and discourage others as much as possible from saying unkind things.
3. I will judge my neighbor leniently, remembering that my own faults are probably far greater.
4. I will never say one thing to others and yet think quite differently; this is hypocrisy.
5. I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself lest thou also be tempted."
6. I will put the best construction on the motives and actions of all my neighbors.
7. I will act unselfishly and peaceably.
8. I will keep my home insured in the "Old and Tried —."
9. I will not cut rates nor divide my commissions with the assured or anyone else, if at any time I engage in the fire insurance business.
10. I will not speak disparagingly of my competitors in business.

CONSCIOUSNESS.

BY MRS. IDA MC ALESTER.

R. P. Halleck says, "Consciousness is one of the greatest mysteries that confront us," and he defines it in these words: "Consciousness is that indefinable characteristic of mental states which causes us to be aware of them."

Consciousness comprises only the present instant of time. Whenever we employ the function of memory, we are using the mind on what is called the subconscious plane. We can be conscious and not be self-conscious. For instance, we can be perfectly conscious of a friend's presence, and so interested in the conversation as to be entirely unconscious of self. We are self-conscious when the mind is centered on our own personality, either externally or internally. To be continually conscious of the external self is a detriment, for it causes awkwardness and embarrassment. It is the primary cause of what we call the "awkward stage in growing children," when, seemingly, they are all hands and feet. Internal self-consciousness, or introspection, is a very necessary part of our development. We turn the mental gage inward and watch the wonderful phenomena of mind juggling with an endless procession of ideas, turning this way and that, analyzing and combining them in an infinite variety of ways.

All our joys, likewise all our sorrows, come to us through that mysterious door of consciousness of which no man holds the key. The subconscious plane of the mind is like a vast reservoir, in which is submerged all of our past life, from its first inception here on this planet up to the present time. By using the function of memory, we are able to dip into this reservoir, and bring into the conscious mind facts and incidents of the past. The great majority of people look forward to the *future* with uncertainty and apprehension. Sometimes there are pleasant

anticipations, and quite often just a dull indifference. But there is always the uncertainty.

To one who has developed the use of the mind on the superconscious plane, this element of uncertainty is less pronounced, because the superconscious plane of the mind holds the future life, just as the subconscious holds the past.

We are taught that intuition is the first step in the superconscious plane of mind. Women are said to be far more intuitional than men. In fact, it is said that women are guided, in their action, by intuition far more than by reason. If such is the case, they are to be congratulated, for reason often fails to show us the right way; intuition seldom does. From intuition we go to inspiration. Here we find numerous examples for illustrating. All our great poets and authors are said to have been inspired. They may have been inspired by an embodied or a disembodied spirit. Or they may have reached that point in their growth to which, I think, Emerson referred when he said, "There is one mind common to all individual minds. Every man is an inlet to the same and to all of the same."

This, to me, is the most acceptable idea of inspiration which I have found. One Great Mind, in which is all knowledge, all beauty of thought, poetry of language, music, painting, and *all* the innumerable things of which the mind of man can conceive. And we grow step by step, probably, through more than one life, until we come to a place where our mind is an inlet for this Great Universal Mind. Then is the imprisoned soul, which for ages has been beating its wings against the bars, indeed free, free to give expression to itself, and that aching longing within gives place to a glad triumphant sense of liberty.

Inspiration comes in other ways. When your friend comes to you grief stricken, heart broken, feeling that life holds nothing but darkest gloom for her, is it not inspiration that brings just the right words to your lips that heal and comfort that suffering

one? Is it not inspiration that brings that wonderful, wonderful love and sympathy, welling up from the centers of your being in such force, that they permeate your whole aura, and envelop her like strong loving arms, the very touch of your fingers on hair and cheek being like the memory of a mother's kiss?

After inspiration comes prevision. Of this I have no personal knowledge, yet my belief in it is strong. In common with others who have the bump of curiosity largely developed, I have had my "fortune told." But I am still waiting, hopefully, for that famed and fabled ship, with gleaming sides and snowy sails, to drop anchor in some safe harbor of my changeful life. However much that mystical curtain that hangs between my future and me may wave and flutter, and make tantalizing little openings, yet never once has it been drawn aside so that aught that lay beyond it has been revealed to me.

We are taught that the next step in the super-conscious plane is illumination. Here the view that unrolls before us is so vast, so wonderful, so radiantly beautiful, that words fail. Silence like a solemn presence fills our heart and soul. It is sacred ground, for when we raise our consciousness to this point, we shall be "even as the angels are." Then, indeed, would we be "workers and servants unto the Lord," and just so long as there were sufferings souls, souls in darkness and sin, just so long as any of His children held out piteous hands for help, just that long would we wish to work and serve. And while our bodies would be as a garment to be laid aside at will, who among us would be willing to give them up so long as there was one wailing cry for help to be heard on the "Sorrowing Star"?

"The mind that follows the rambling sense makes the soul as helpless as a boat which the wind leads astray upon the waters."

Class Thought. October 20th to November 20th, 1905.

(Held daily at 9:00 P. M.)

**I have faith in the healing
power of the Holy Spirit now
being poured out upon me.**

Prosperity Thought.

(Held daily at 12 M.)

God Prospers me.



A TEST.

For the purpose of testing the power of thought, on both the mental and physical planes of consciousness, this sheet has been especially treated, and saturated with the direct healing thought emanations of eight members of the Society of Silent Unity, 913 Tracy Avenue, Kansas City, Mo.

Those desiring to test its healing power are requested to cut it out, and hold it between the clasped hands, and at the same time repeat silently for five to fifteen minutes the Class Thought on opposite side. When possible have every member of the family do this in succession.

Please report results at end of month.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 4. October 22.

REBUILDING THE TEMPLE.—Ezra 3:10 to 4:5.

10. And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals to praise Jehovah, after the order of David king of Israel.

11. And they sang one to another in praising and giving thanks unto Jehovah, saying, For he is good, for his loving kindness endureth for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid.

12. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

1. Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded a temple unto Jehovah, the God of Israel;

2. Then they drew near to Zerubbabel, and to the heads of fathers' houses, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assyria, who brought us up hither.

3. But Zerubbabel, and Jeshua, and the rest of the heads of fathers' houses of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto Jehovah, the God of Israel, as king Cyrus the king of Persia hath commanded us.

4. Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5. And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

GOLDEN TEXT — *For the temple of God is holy, which temple ye are.*—I. Cor. 3:17.

The return of the children of Israel, and the rebuilding of the temple, is a symbolical description of what occurs in the consciousness of one who has been mentally confused for a season and has returned to normal conditions. The priests are the thoughts that relate us to spiritual things, and the builders the

thoughts that relate us to material things. In order to build harmoniously we must set our thoughts to work along all lines — this includes both the spiritual and material.

The one who would construct an harmonious consciousness, which includes mind and body, must see to it that joy has its place in his spiritual thoughts. Whenever the name David appears, we may know that some phase of the love or emotional nature is involved. The body is supplied with spiritual energies through the heart-centre, or *solar-plexus*, and the presiding genius of this function is David, or Love.

Singing, praising and giving thanks are known to the spiritually-minded as the great building impulses of the man. When we rejoice in spirit, and our hearts are filled with gratitude, and we express ourselves in thanksgiving to the Author of our being, there goes to every part of mentality and body thrills and waves of harmonious energy. These thrills and waves are the "trumpets" and "cymbals" in the hands of the priests and Levites.

The priests and Levites and ancient ones who "wept with a loud voice," are regrets. See to it that the shouts of joy over present achievements drown these out.

The enduring temple is founded in the understanding of Spirit as the one and only causing factor of all things. There are would-be helpers in this building process, who claim to be co-workers with the spiritual builders, but when their methods are uncovered they are found to be adverse to the pure spiritual way.

In the building of the spiritual body we should distinguish between the constructive cause and the adjustment of conditions that already exist, to the end that that Cause may be more fully expressed. When breathing exercises, dieting and other physical adaptations claim to be *causes* in spiritual development, they become adversaries, and those who have not yet gained an understanding of their right relation

in the erection of the temple would better exclude them from any part in it.

Lesson 5. October 29.

POWER THROUGH GOD'S SPIRIT.—Zech. 4:1-10.

1. And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

2. And he said unto me, What seest thou? And I said, I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof:

3. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4. And I answered and spake to the angel that talked with me saying, What are these, my Lord?

5. Then the angel that talked with me answered and said unto me, Knowest thou not what these are? And I said, No, my Lord.

6. Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith Jehovah of hosts.

7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the top stone with shoutings of Grace, grace unto it.

8. Moreover the word of Jehovah came unto me, saying,

9. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you.

10. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, even these seven, which are the eyes of Jehovah: they run to and fro through the whole earth.

GOLDEN TEXT—*Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.*—Zech. 4:6.

Man is frequently called the lamp of God in Scripture writings. God may be compared to the universal electrical energy that is made visible by concentrating it in a bulb. Man is the bulb that consciously receives the Universal Mind of Being, and through his thought lets it forth into another realm of consciousness. All is God's Life, Wisdom, Love and Substance, but having given it to his creation, Man, God virtually relinquishes control. But when man sets up a conscious communion with this inner Source of his being, a unity is established and all sense of separation abolished. Then the

inflow of Divine Life, and the outflow, seem identical, and "The Father and I are one."

But there is system and order in the structure which man builds. The "candlestick all of gold with its bowl upon the top of it," evidently means the nervous system, with its brain at the apex, through which the light of intelligence shines. The seven lamps are the seven glanglionic centres in the body, through which the Universal expresses itself. The olive trees are the veins and arteries through which the oil of life, the blood, is carried.

But these physical organs are not what they seem to the eye of sense. We name them as if they had real existence in a world of forms, but the fact is they are but forms of words. They are the "Word of the Lord." We say they are built up by natural processes — of which we actually know nothing — and we *assume* that they have a physical cause. But there is no mortal might nor physical power in their building, but the Spirit of the Lord.

Zerubbabel means *dispenser of confusion*. He represents that attitude in man that brings order out of mental confusion. The Divine Wisdom is showing this man that he must level the mountains of consciousness and bring forth the sleeping intelligence.

It is very plainly taught here that this man, Zerubbabel, laid the foundation of this body-house, and that his hands must finish it. If we are finding the law of our being, and trying to obey the Inner Wisdom, we are Zerubbabel bringing order out of confusion. To do this, we may have to begin in the simple process of holding daily statements of truth. Some people despise this "day of small things" and look for a larger way. They think the Lord is going to make a special dispensation for them, and that they shall go up on a certain day with a great shout of glory. Others want the whole process of soul and body building explained and outlined, so that they can get an intellectual comprehension of it. Now the fact is that this process of gaining control of the

soul forces, and the brain and nerve centres through which they function, is one of very small beginnings. Simple denials and affirmations open the way to the broader understanding. This clears up the conscious mind, then step by step the "seven eyes of the Lord" that run to and fro through the whole "earth," or body, will come under your control and you will be a Christ-man.

Lesson 6. November 5.

ESTHER PLEADING FOR HER PEOPLE.— Esther 4:10-5:3

10. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying:

11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12. And they told to Mordecai Esther's words.

13. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14. For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish: and who knoweth whether thou art not come to the kingdom for such a time as this?

15. Then Esther bade them return answer unto Mordecai,

16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

17. So Mordecai went his way, and did according to all that Esther had commanded him.

1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house.

2. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.

GOLDEN TEXT— *Jehovah preserveth all them that love Him.*— Psalm 145:20.

King Ahasuerus, or Xerxes, represents the Will, puffed up by its conquests. It is the office of the Will to rule, and when man is more ambitious than wise he often makes a spectacle of himself. Xerxes had an ambition to conquer the whole earth, and he marched into Greece with an army of a million and a half soldiers. He was checked at the pass of Thermopylæ by Leonidas and his immortal 300, and he returned home with less than 5,000 of all his vast army. Napoleon did a similar thing in his Russian expedition. The imperious Will loses its head when it rules without consulting the other faculties of the mind, and always meets with disaster in the end.

Man can create such force of will that every thought that enters its fierce vibrations is pulverized. This is when the positive, unreasoning attitude is dominant. When the king is willing to listen to reason, he holds out the "golden sceptre," which is symbolical of wisdom.

Under the despotism of the Will we make laws for ourselves that are unwise and often destructive to our higher ideals. The edict to destroy the Jews, which king Ahasuerus had sent forth, at the instigation of Haman, represents one of those foolish and unreasoning laws we lay down when we are influenced by sense consciousness.

About two years ago a despotic father, in this city, commanded that none of his family should attend certain religious meetings, where, he had been informed, evil doctrines were preached. The wife and children apparently obeyed, but secretly rebelled, and this was the opening wedge that broke up and scattered his family and caused his wife to get a divorce. His position was that of the king in this lesson—he was killing his Jews, or spiritual thoughts, without knowing it.

But there is an antidote for a dictatorial Will, and that is Love. Queen Esther represents the dissolving power of Spiritual Love. She had all her relations, the Jews (spiritual thoughts) fast, and she joined with

them. This means that we must deny all selfish desires out of our love before we use it in softening the imperious Will. When this consciousness of Love stands in the inner court of our being we cannot help acceding to its demands. Unselfish Love is fearless because of its forgetfulness of Self. Will divides its dominion with Love, when approached in the right attitude, which is by touching the top or highest point of the understanding. Understanding of the Law is the one necessary thing in all permanent unions. When we know the truth we are all one, and there is no separation whatsoever at all.

Lesson 7. November 12.

EZRA'S JOURNEY TO JERUSALEM.—Ezra 8:21-32.

21. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way, for us, and for our little ones, and for all our substance.

22. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him.

23. So we fasted and besought our God for this: and he was entreated of us.

24. Then I separated twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brethren with them.

25. And weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counsellors, and his princes, and all Israel there present, had offered:

26. I even weighed into their hand six hundred and fifty talents of silver, and silver vessels a hundred talents; of gold a hundred talents;

27. And twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold.

28. And I said unto them, Ye are holy unto Jehovah, and the vessels are holy; and the silver and the gold are a freewill offering unto Jehovah, the God of your fathers.

29. Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' houses of Israel, at Jerusalem, in the chambers of the house of Jehovah.

30. So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31. Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of

our God was upon us, and he delivered us from the hand of the enemy and the liar in wait by the way.

32. And we came to Jerusalem, and abode there three days.

GOLDEN TEXT— *The hand of our God is upon all them that seek him, for good.*—Ezra 8:22.

A fast represents a discipline of sense desire. It is not necessarily abstinence from food, but a sacrifice of some physical pleasure that a higher consciousness may be apprehended. The senses represent the substance side of the mind, and the tendency is to attach the preponderance of effort to their sustenance; thus man makes a material body, when he should make a body of radiant substance.

Ezra is one who perceives the spiritual as the foundation of existence, and the necessity of returning Is-real minded thoughts to Jerusalem—city of peace. The river Ahava means *essence, being, generation*, which is the spiritual life stream from which all things come forth. In order to consciously realize this inner life current we have to shut away our mortal thinking and centre our attention upon God. When we “humble ourselves before our God” we do not belittle nor condemn ourselves, but take an attitude of receptivity. The mind can put itself in an expectant, listening attitude toward Spirit, like one who strains his ears to catch a sound hard to distinguish in the presence of outer tumult.

When we have proclaimed God as our security we should not look for nor expect the help of those who believe in the force of arms.

The children of Israel had lost their spiritual centre through too much interest in things material, and Ezra was trying to get them to return and re-establish their temple worship. This is illustrative of the condition of all people who become immersed in sense life. They accumulate substance in gold and silver, representing experience in substance as wisdom and intelligence. This is carried back to Jerusalem to enrich the temple.

There are robbers by the way, and protection is

necessary. One can be robbed of good thoughts by coming in contact with those who do not respect the rights of others.

The distribution of the treasure to the twelve chief priests is the orderly apportioning to the twelve faculties of our being the substance of power and ability, which we have gathered in experience with the outer world. They care for it and protect it, until through the law of spiritual and mental equity, all that we have earned will be given to the custodians of the spiritual temple, which we are always building, though we may seem away off in the Babylon of confusion.

Then let us be content to go in whatever place we may be, doing our duty, fasting from sense gratification, and striving to be meek in the presence of our Lord, knowing that all that is of the good in our thoughts and acts will be finally gathered up and given to the "temple of God;" "which temple ye are."

Now and then people write to the Silent Unity Society after this manner: "If you heal me I will send you a free-will offering, but I don't want to pay out any more money until I am sure of getting something for it."

We do not bargain with anyone nor enter into the discussion of finances. Our position is that God does the healing, and that He will see that we are supported. We do not ask anyone to pay us before or after the healing is done. We simply state that our expenses are met by free-will offerings of those to whom we minister.

We find, however, that people who want to drive a hard bargain with God, and demand His Healing Spirit before they will give up anything, are not usually helped.

Their attitude is: "Now, God, I have been buncoed by others fakirs, and I am suspicious of You, but if You can first deliver the goods I will hand over the cash to Your servants." Where there is suspicion but little faith exists, and our work is to establish the mind of faith — God does the healing. Consequently if you have in mind the withholding of your money until you are healed, you had best not mention it in your letter, because it forms a barrier to your recovery.



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$2 00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice—If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,
913 Tracy Avenue, Kansas City, Mo.

REPORTS OF THE WORK IN KANSAS CITY.

[That UNITY readers may know somewhat of the character of the teaching in our local meetings, the following stenographic reports are printed. These are not complete reports, but of the most salient points, according to the judgment of the reporter, Miss Millie Chandler.]

Monday Evening Healing Meeting. Held at Unity Headquarters, 913 Tracy Avenue, Kansas City, Mo. Charles Fillmore, speaker.

We sometimes think that our ills are sent upon us for punishment, and that God is the source, I might say, of the punishment; that it is God's will that we should suffer for something we have done. It comes to me just now, Would it not be well for us to take that thought up and see what there is in it? Now, the proposition is: Does God send illness as a punishment for sins of any kind?

Prof. Moore: There is a law. God manifests through man's realization of law. If man commits an error, that puts him out of harmony with that law; he, himself, is the source and cause of the inharmony. God is a God of love and not of punishment.

Judge Benson: I suppose the trouble is, we have violated a law. We suffer in consequence and charge it up to God.

Carl Gleaser: If man transgresses the law of God, he suffers as the result of the transgression. Man has the power to quit sinning, and when he quits, the evil effects of such sin will disappear.

Charles Fillmore: We know the state of Missouri has certain statutes, and if a man does anything unlawful he is punished for it. Is the state responsible for his unlawful act?

Now here is a law, and if we conform to it we are healthy and happy in every way.

If you have dyspepsia and eat things that do not agree with you, you have the result; and if you go to a doctor, he will tell you that you will have to be

very careful about what you eat, and under his advice you will find yourself limiting your food supply. If your food capacity has been small, you will find that limiting the supply will result in a belief of limited strength, and not having strength, you can not work. Thus one limited idea follows another. The sin or falling short is in not first acknowledging God as the source of your life and strength. You see we must go back of all manifestation and find out what man is. Man is the moving force in the body, consequently he must conform to a certain law in that movement or he becomes a transgressor.

Here we are getting to the cause of our sins. God is not the cause of the punishment; He is not the cause of my having a weak stomach. I have not now, but I had once. I had fear. I was afraid that I was going to lose my property. I was afraid that my children would be sick or meet with accidents. These fears weakened my vitality, and I could not digest my food. But God was not responsible for those fears. When I learned to love and trust Him they left me and I grew strong. Sickness is the result of our own thought, and we should not hold God responsible. God is Mind, and the remedy is to square ourselves with this law of the action of the mind, and all at once we find that every function becomes strong and well. I have come to the conclusion that the so-called diseases of the body are not evil. Nature, or the equilibrium of Divine Mind, is constantly seeking to be established in its law of harmony, and disease is a process of equalization.

If you have, we will say, a fever, your whole idea is to get rid of the fever; and the doctor will say, "We must lower the temperature." Well, now, the fever is a good thing. Nature is trying to burn up the dead cells in your organism. If you do not know how to get rid of the fever by getting rid of the angry thought that is causing it, you better be

careful how you lower your temperature with drugs.

I find that nearly all people who come to me with nervous troubles are coffee drinkers. The men drink whisky or beer, or anything that will stimulate them, and the women drink tea and coffee. The *first* remedy of the metaphysician is to get rid of the mental cause; then stop the coffee drinking and have the patient sober up. We want to get at the causes of our disabilities, and every one of them will be dissolved if we put them into what I call the *Divine Goodness*.

Many people say: "Well, I know that I have done wrong, but I do not know how to repent of the sin." Just the moment that you recognize that there is a God, just the instant that you realize the unity of your spirit with the great Universal Spirit, you will be forgiven. I know that every one here can be instantly cured if he will say, with an honest conviction, "*I am willing that the will of God shall be done in me.*"

After making this affirmation we may be put to the test in some unexpected way. For example, a lady who had nervous prostration said she was willing to do the will of God to the uttermost. I asked her if she had forgiven everybody—was not holding thoughts of resentment. She said she loved all. "Well," I said, "your nervousness indicates that you are not properly vitalized. Do you realize that God is your life?" She said she did, and claimed it many times each day. "But," said I, "do you carry this out in all the details of your life? Are you depending on any artificial source for life?" Then she began to search herself and she finally said, "It may be that I love coffee better than I do the stimulant of the Spirit. When I don't have it my head aches." I told her to claim the vitality and life of the Spirit every time she yearned for coffee, and thus raise her life source from the material to the Spiritual, which she did, and she recovered her normal estate.

Now you see how the will of God can be brought into your lives in the little details. You think you are giving everything up to the Lord, and yet you are filling your bodies full of things that are not in line with Spirit. You must put into your appetite *intelligence*, so that you will know what is good for you, and all at once you will begin to relish your food; you will get stronger because you are conforming to the law of nature, and you can prove what it is to let the will of God be done in you.

Let us all now, with a sincere desire, hold the thought, "*I am willing that the will of God shall be done in me to the uttermost.*"

It is the will of this Universal Divine Mind that every one of us be successful and prosperous, and now, let us claim it. You can not be prosperous unless you claim it. Let us thank God. Let us say, "*I know, Father, that all Thine is mine. I rejoice. I am thankful for the realization that I have plenty.*"

Wednesday Afternoon Meeting. Held at Unity Headquarters, 913 Tracy Ave., Kansas City, Mo. Mrs. W. T. Alexander, leader. Subject: "Prosperity."

Silent Thought: "*I am the prosperous child of God.*"

I am God's prosperous child. "Seek ye first the kingdom of God, and all these things shall be added unto you." I wish to talk to those who understand this law but seem to fail in the demonstration of it in the way of supply.

Do we pay enough attention to outward appearances? Are we careful to look prosperous, or are we, as a *consequence*, having the thoughts of outsiders to deny, as well as to put our own selves in right relation to the law? Some one remarked to me not long since that we New Thought people were all poor. I said, "No, we are not." The remark followed, "Well, you all look poor." It set me to thinking, and I decided that I, for one, would not look poor any longer, if I had to stand before the

glass, as some do, and practice looking what I am, God's prosperous child.

The thought came to me that perhaps we were so in the habit of seeing ourselves and others spiritually, that we did not pay enough attention to externals. "Seek ye *first* the kingdom"—the Kingdom of Love, of Wisdom, of Understanding, and of Knowledge, and then give proper attention to the externals, the world's opinion of the fitness of things; for dress, good looks, happy, prosperous faces, all have a place in our perfect expression of the Divine Idea.

It has been said that there is neither health nor prosperity without harmony. There is no peace, no health, when there is lack, be it of material-supply, wisdom-supply or love-supply. Love, Truth and Plenty are all necessary to human well-being. Mind, body and estate must be cared for. If we seem not to have many dollars to express outward prosperity, let us *think* riches, *talk* riches, *act* riches, and *look* riches out of our eyes, out of every line of our faces, and then let us put on our clothes with new rich thoughts, no matter how many times we may have worn those garments before. We must so radiate the richness of God that it will be impossible for the more materially minded to mistake us for other than we are, the richest of people, for this is abiding riches.

There is nothing new that I can say about the spiritual side of this question of Prosperity. All has been said many times, but we can all think, act and talk out our own understanding of this great Truth. "There is a Spirit within us which arrays the things we dote upon with colorings richer than roses, brighter than the beams of the sun of the morning, when he flings his shower of wondrous light about." I know that we can so color our thoughts with this wondrous Spirit of Supply that we will take on richer color, brighter eyes, more beauty and richer garments as the outward expression of His Grace. The greatest riches in the world

is the happy faculty of being able to appreciate the good we already have. So, let us make good out of every experience.

In case of illness, we fly to the true Principle readily enough; so, let us go to the never-failing Source for our Prosperity, and sink so deep into the Spirit of Truth that we simply must express it; that there can be no lack, or appearance of lack, in any of the planes of our being. We are God's healthy, wealthy and wise children right here and now. Ordinary external possessions are absolutely valueless when there is spiritual poverty. Our efforts are not to be directed toward physical luxury at the expense of spiritual growth, but it seems to me when we eliminate selfishness from our lives and work with the Spirit, our own will come to us. The gathering together of all things—spiritual, mental and physical—makes a perfect whole.

Mrs. H. R. Wamsley: It seems to me the demonstration of Prosperity is like everything else; we must be faithful, and everything will come to us. I find if we make the claim, even when things seem darkest, all will come right.

Miss Alice Tainter: I like the statement of Mrs. Alexander about our putting on our clothing with a new feeling. My grandmother had a great faculty of making over old clothes. There was a charm about it to us children, and they seemed like different garments when we put them on. So with this Truth, as we apply these new thoughts we are gradually making ourselves over.

Miss H. A. Lewis: I have not seemed to prosper as people think I should; but God knows my needs, and I have stopped striving, asking and praying for any certain thing *to come*. If He knows my needs, have not I faith enough to bring forth His supply? We must learn the law, have patience, and live in faith.

Mrs. H. H. Benson: In making over the old clothes we freshen them up and make them appear better. So do we in our thoughts and acts; if they

become stale, we make them fresh and cheery. In regard to the faith, blessings are sometimes deferred in order to test our faith, but when it is tested and proves perfectly satisfactory, *things* will be made manifest to us.

Judge H. H. Benson: Jesus laid down that most wonderful rule of prosperity that was ever given, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Now, we have been preaching these things, but we have not believed that they were really meant for us. I have never known one who persisted in following this rule of Jesus' who did not find it to be true. Jesus *did* know what he was talking about when he said, "Seek ye first a right condition of mind, and all these things shall be added unto you." If we seek in earnest, if we bring ourselves into divine harmony with nature and the laws of God, then simply trust, these things shall be added unto us. What things? Why these clothes we are talking about. We ought to put a rich look upon ourselves, and if we continue in the work, if we are faithful, if we hang right on to the thought of wealth, of opulence, it will come; it *will* be added. In healing, we find the difficulty is to keep people persisting. If we persist in seeking this divine harmony, then just as sure as two and two bring four, it will bring plenty.

Mrs. W. Hay: I think the Lord meant for us all to look just as beautiful as we can. I think He wants us to look lovely, and I think we can if we try. I realize more and more every day what it means to be true to the Spirit.

Mrs. Martha Heller: Praise God, I am God's child. If I am God's child, I am in harmony and will radiate harmony. I do not think it makes much difference what we wear. I had not seemed very prosperous, but when I came to love my work, and blessed God for what I had, I began to be prosperous.

Mrs. Myrtle Fillmore: This little text given today is a wonderful text. We must get the real substance

of it, *the kingdom of God and rightness*. Now, where do we go for the kingdom of God? The kingdom of God is within *you* and within *me*, within all of us. Now, what are we asking for? Prosperity and joy? We know the King always stays in His kingdom; there is where He rules and reigns. If I put Him on the throne within, how can I be poor? Why need I be hunting for something I already have? If the king is *within* me, I want to get acquainted with Him, the Lord of all the earth, for "The earth is the Lord's and the fullness thereof." When I come to look closer I find that I *AM* the substance of all things hoped for. There is never a sound until there is an ear to hear it; there is never a light until there is an eye to see it; there is never love until there is a heart to feel it. So there are no riches without a soul to possess them. Here comes all the power of God to serve us, for by the magic of our thought and word, we make visible our wasting riches. We must quit thinking of *lack*. We have no lack. We speak, and lo, it is done. I love beauty. If I talk about beauty and order, I must dress correctly. We send our word forth into His universe of inexhaustible resource, and it returns unto us the measure of our faith. This inexhaustible universe of mind-stuff awaits the shaping of our thought and word. "Without the word was not anything made which was made." Every word brings forth of its kind.

J. H. Rippe: "Be still and know that I am God." If we keep still, all these burdens and sorrows will disappear. We call ourselves Divine Scientists. Let us be one with Divine Mind, and get the blessed knowledge that all is ours. We do not need to long for prosperity. It is in our hearts and minds. What is heaven? This blessed knowledge that God is all man wants.

Mrs. O. M. Lytle: I think the reason why a great many of us fail in demonstrating is because we do not have faith enough. It has been so with me. I

have often felt, "Oh, well it won't come anyway." But if we have faith, all things will come to us.

Mrs. John Orr: Prosperity means so much to me in so many different ways. I must say we have prospered wonderfully since we came here.

Mrs. Riddle: I feel that I would be under condemnation if I should go away from here and not say something about the benefit I have received. It would be taking too much time to tell you what I felt like and what I looked like when my friends brought me here. I had not heard much about this Truth, and it seemed so wonderfully strange, but I came. I had wanted to die, but when Mr. Fillmore began talking to me it seemed as if new life came into me. The first thing he said was, "Do you believe in God?" I said, "I do." He gave me a treatment, and though it had been months that I could not sleep, I slept that night. In about three months I was perfectly well.

Mrs. Herriott: I agree with what Judge Benson says in regard to perseverance. Jesus Christ told us not only to seek the kingdom of heaven, but he said, "*Believing, ye shall receive.*" Now, if we ask and do not believe, it is not likely we shall receive. I have proved that of which I speak. I asked God for money to pay my debts and He sent it, and now I am asking God for money to build our church. Ask, believing, and it will surely come to pass.

Mrs. LaCrosse: God says, "Ask and ye shall receive, knock and it shall be opened unto you." I have done so, and it has proved true. I asked for money, and held the thought that it was already in my possession. The demonstration came in the shape of four dollars. When I ask God to help me in my healing, He always does it.

Mr. Dunn: When I began coming here I could scarcely see the house. I have been seventeen or eighteen months in this way of science and of knowledge. I had a great hungering and thirsting for righteousness. I wanted the perfect Divine Presence—that fullness of God. As for these other things, I know they will be added anyway.

Monday Evening Healing Meeting. Held at Unity Headquarters, 913 Tracy Avenue, Kansas City, Mo. Charles Fillmore, speaker.

Silent Thought: *I clothe myself safely round with Infinite Love and Wisdom.*

True healing is the perfect expression of all the abilities of the man. Many people think that the healing thought comes wholly through silence, or being quiet. There is an everywhere present invisible Force. You probably observed that as we sit in the silence you feel what some people call a vibration—something that is moving upon you—an invisible Presence. These Forces that manifest through life are quiet, invisible, undemonstrative, yet they are the source of all action, and action is necessary to their expression. So we must get somewhat of an understanding of how the law of expression works. The manner in which you give forth this which you get from the invisible has a great deal to do with the healing process.

Some people get full of this vital Substance—they accumulate it, but do not give it off. Such people become lazy and grow fat. They find it more comfortable to sit still. In my own case I sometimes find it necessary to move about. Sometimes in the silence you will doze off and fall asleep, *because you are tired*; that is probably all right, but when you find that you are not mentally alert you should get up and move about until you get the faculties into action. Both the mind and the body must be in a certain line of action, they must be conscious before this Principle can come into expression. You are either living or you are dying, and it rests with you which you are doing. If there is lethargy setting in, it is very evident that you are not living, you are simply existing and waiting for something to turn up, and if you are not careful you will turn up your toes. You must get a move on yourself.

There are two ways of living in the world. One is through active expression of the powers within,

and the other is a repression, or smothering, of the life in man. Now, in our system of education we have gone through a complete transformation in methods. A simple minded German teacher originated a new method, the kindergarten, and said that everything was within the child, and that all that was needed was to bring it out. His whole system is one of expression—you just let it bloom out. We are trying the same now in healing, and instead of holding this power within our minds, we are giving it absolute freedom.

In the medical schools today you will find the preponderance of the practice is toward repression. Instead of giving wider expression to life, its avenues of expression are cut off—anything to stop pain and do away with the physical condition. Now, pain is an outer indicator of something wrong within, which should be sought and removed, then pain will cease.

A few days ago I was called to see a lady who was supposed to have consumption. She was taken suddenly ill, and the physician said it was quick consumption; he also said that all they could do was to give her stimulants and get her to Arizona. I treated the lady, and saw by the Spirit she did not have any trouble of the lungs at all. I discerned that her trouble was what might be termed pleurisy. In a few treatments she responded, and that congested condition and cough passed away. The lady had told the doctor that she did not have any confidence in his treatments, but she did have confidence in the power of God. I was there one evening when the doctor called, and I waited, as I wanted to see how a doctor did.

He took out a little tube, and then called for a glass of water. He pulled out his watch and felt of her pulse. He asked for another glass of water—he had several people waiting on him. He looked wise, called for more water, and then he had a four-quart glass fruit can filled with whiskey, horseraddish and rock candy, for her cough—as she afterwards told me.

His system was wholly external—he was trying to treat each particular symptom by itself without removing the central cause, which was a stoppage of life action in her system.

He said to me, “I suppose you are a Christian Scientist?”

I said, “No, I am a metaphysician.”

“Well,” said he, “you find it convenient, once in a while, to have doctors around to help you out, don’t you?”

I replied, “No, I don’t have doctors around when I can help it.”

We parried along that line for a little while, and he left me to restore the patient to normal circulation, which was done through mind action on the various centres of the organism. She is now up and about, and her cough has entirely disappeared.

All that Nature requires, all that Being requires, is expression. Let the life come into you, and you will not have any trouble at all. How shall you do that? By being yourself. It is the Spirit that makes people well, that is, the Spirit that gives expression to the life force within you. You will find that the more you stand up and declare your independent right to express your life, the more vitality you will have. You and the Father are one. My Father is a great universal joy and happiness.

This lady of whom I spoke had a cough, and they gave her that horse-medicine because there was a tickling in her throat. I said, “You do not want to put out that tickling, but just get more and more tickled, until the cough is removed.”

A lovely woman was just recently put out of the body through this repressive method. She had a growth that might have been removed through increasing her circulation, but the doctor said, “Kill the growth.” He did, and killed the patient also.

Let perfect life flow to every extremity. Let the life go to the uttermost parts of your being, and you will get a full expression. The Divine Life is wait-

ing to express. Freedom is what we want. We want to be unshakled. We are in bondage worse than slaves. Let us declare our freedom, and put it into manifestation. If, in holding thoughts in the silence, you find that certain parts of your organism seem bound and inactive, just declare that that part is free, and if you do not get a response, throw your mind and muscles together. I have healed a great deal of stomach trouble, and I find if you put your hands on your stomach, and mentally concentrate upon that organ, you can throw force into it. Now stop a minute and say, *I express the fullness, and the force, and the vigor, and the vitality of the Spirit.* This will heal any case of dyspepsia that is caused from indigestion or weakness of the stomach. Many people have a lack of muscular power in the stomach. Throw away your corsets, declare your strength and power, and manipulate your stomach within and without. This mode of applying the mind can be directed to every part of the body, so you see this system of healing is scientific. This life force is ours to use through the body. Are you using it ignorantly or understandingly?

The infallible healer of all the ailments of the inner man is Love. Love clears away the clouds and mists; it puts out the fires of anger; dries up the sores of envy; shields the heart from assassinating hatred; it rescues from vanity the decaying mind-substance, and thaws out the frost-bound vital energies of the timid man.—ALEX E. GIBSON.

Great is the condition of a man who lets rewards take care of themselves—come if they will or fail to come, but goes on his way, true to the truth, simply because it is true; strongly loyal to the right for its pure righteousness.—PHILLIPS BROOKS.

Teach by your lives.—BONAR.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

189. In the expression, "I am the image and likeness of the Father," just what mental picture or thought should we hold? Does not "image" carry with it the idea of *form*? If so, in this case, how can "the Father," which means to us the all-pervading Spirit, Power, etc., etc., have *form*? Perhaps "image and likeness" here used mean about the same thing. Please explain.

— A. C. T.

The word "image" does usually convey the idea of form, but as this conception cannot be true of Spirit, Power, Love, etc., we must look again for the meaning of this word. Metaphysicians have a way of dividing a word, of separating it into its parts, that they may arrive at a clearer understanding of its meaning. Following this plan, we find that the first syllable of the word image — "im" — is an abbreviation of I am, and the last syllable, "age" means, quality of — of like nature. Hence the word means — quality of I AM, or, of like nature to God. This, then, is the idea we should hold when we use the word "image," and quality is not limited by form.

190. How are we to distinguish the spiritual "I" from the personal "I"? — Mrs. M.

By their fruits are they known. The spiritual "I" is the power of love, goodness and truth within the soul, and prompts deeds of kindness, of love, and takes knowledge of only the lovely, the pure, the good and the true. The personal "I" is selfish, seeking its own, and often bears malice and uncharitableness in its heart. If the motive of our lives is to know the will of God and to do it, then we may know the spiritual "I" is the ruling power. If we are what is called "sensitive — our feelings easily hurt; if we seek self-glory and the "chief seats in the synagogue," if we indulge the appetites and desires of the flesh, then the personal "I" is in dominion. The personal "I" is full of discord, the spiritual "I" knows only harmony and peace.

191. Ought one to have a headache after being in the Silence a short time? I have what seems like a nervous headache just above the forehead, and I feel it when reading Truth. Also, I should like to know how to demonstrate over self that I may remove certain undesirable conditions which have appeared—gray hair, etc.

—A. G.

The pain in the forehead when concentrating, either in the Silence or when reading subjects which require thought, is caused by too much intellectual striving. Cease striving to gain understanding through reason and intellect alone. Let the Spirit lead you into the Truth. "If ye lack wisdom, ask of God who giveth abundantly and upbraideth not." Still the human brain and listen to the voice of the Spirit; think through the heart, think love to all, and your silence will be full of peace upon which no pain can intrude.

You can demonstrate over self by declaring, with firm conviction, that you are Spirit; that your vitality is not material, but spiritual; that the life which fills your whole being is the changeless life of God.

192. What thought should we hold that we may not be struck by lightning? I do not wish to make a "lightning-rod" of myself, but how am I to avoid it?

—G. H.

He who dwells in the secret place of the Most High shall abide under the shadow of His wing and "no harm shall come nigh thy dwelling." Claim your oneness with Omnipotence, and know and affirm that this power is your guide and guard. Cast out all fear of the lightning, and dwell in the consciousness that the above promises are fulfilled in you.

193. Jesus said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." Why are two or three more effectual? The prayer of one is answered, is it not?

—E. A. F.

Yes, the prayer of one is answered, but a greater power is generated and set into operation through the united prayers of two or more, and the desired result more quickly accomplished. You turn on on

electric light and you have light in your room, but if you turn on two or more you have a flood of light. So it is with concerted action along any line, and, thought being creative power, the combined thought force of several people creates the thing desired by drawing from the universal energy the properties necessary for that purpose.

When we attain control of the different centers of the body, will we think consciously from those different centers as we do from the brain in the head? I understand how I may control those centers, but will I be as consciously aware of living from the other brain centers as from the one that represents intelligence?

— R. C. J.

Brain cells are the creation of thought, and intended to think through; consequently we should be consciously using them for this purpose, and that we are not doing so is a result of ignorance. When we have re-established ourselves in our organism, every brain centre will respond instantly to the thought to which it is tuned. For example, if we are thinking or talking about power, a strong vibration and purple light will be active in the throat; if the thought is of love, a warm glow will proceed from the heart centre and a pink effulgence be present; if the conversation is of life, an electrical energy and a red light will pervade the whole body aura. This is but a modicum of the increased capacity of the human body under this all-round development. In the present race consciousness man thinks coherently through his head only, and he uses but a small portion of his brain at that. It is true, stray thoughts do find expression in the various body centres, but they are so inharmonious and undisciplined that they are as apt to disturb as help. When we think from the standpoint of the Spirit wholly every brain in the body will be active, and life will mean very much to us, and living be a continual joy.— C. F.

Wherein does occultism, as taught by the mystics and adepts of India, differ from the principles expounded in *UNITY magazine*?

This question has often puzzled me, and I should esteem it a favor if you would give me your views upon the matter.—C. W. B.

The occultism of the mystics and adepts of India differs from the teachings of Jesus Christ, which are set forth in *UNITY*, principally in their application. Fundamentally, they are almost identical. Oriental schools represent the negative, while Jesus Christ and his followers are positive, and teach the overcoming and mastery of every condition with which man has to do. Buddha taught that the world was illusion, and man should devote his efforts to the acquirement of spiritual things, denying all materiality as *maya*, that is, delusion. This thought has had its result in a devitalization of the dominion of the Hindu race. Even Nature has felt its effects, and refuses at times to give forth its bounty.

Jesus Christ, the greatest of all adepts, came proclaiming the acceptable year of the Lord; that all things both within and without are given unto man, and that he can have whatever he desires, if he will only *believe*. This teaching has made man master of all conditions, and we are now entering upon a time when its fulfillment, as Jesus proclaimed, is to be demonstrated in the redemption of the body from death. This has never yet been attained by any school of adepts in its ultimate degree. The Hindu masters dominate and stop the disintegrating processes of the organism through force of will, and retain the body for long periods of time, but eventually they have to give it up. Jesus Christ, through purification, redeemed the body, and put it in its right relation to Divine Mind, which is the only true overcoming.—C. F.

Several requests have been made for *UNITY*'s explanation of soul, mind and Spirit. —B.

Spirit always comes first in all descriptions of man's being. It is his identity in both the unmanifest and manifest. In the unmanifest it is designated as the Christ, or the Supreme Ego; manifest, it is *I AM*.

Soul is the first emanation of Spirit, and may be roughly designated as the emotions, appetites, passions, desires and forces of man's being. It has its higher and lower degrees; as spiritual soul, human soul, and animal soul.

Mind is the realm of reason, comparison and understanding. It also has its various planes of consciousness, *viz.*: spiritual mind, intellectual mind, and mortal mind, which direct and control the unreasoning forces of the soul.

We should remember that all of these are but manifestations of one Universal Being, although they seem to be separate identities, and frequently, in performing their various functions, become opposed one to another. This is caused by a lack of intelligent dominion by man, the directive I AM.—C. F.

Do you not know that the Spirit of Truth and of Power can only come to those who keep their minds quiet, and open to the inflowing of its teachings? Do you not know that in order to be used and to be led by the Spirit, one must be as passive as a little child? Let your brain but be led by the Spirit of Intelligence, and you will be led very quickly to the goal of your aspirations. The place for you is ready and waiting; let your mind be wholly acquiescent and you will be brought into the channel of light, and bright pathways will open to you so suddenly as to both surprise and delight you. Let your mind from this time forth be as untroubled and unperplexed as the sunlight on the earth's surface, and you will quickly come into your own vibrations of joy and peace, wherein lie power to actualize the spiritual riches, which are yours, into material possessions.

Let all personal feeling and desire pass away, and only the pure soul be felt, then you will know the Father's will concerning you. It is enough to know that He will lead or keep you in perfect peace; so let your mind be stayed on Him and not on another.

—PETER BROADBOOKS.



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The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

A large union meeting of the Kansas City New Thought societies was held in Warwick Hall, Sunday, September 24th, Henry Harrison Brown, editor of *Now*, San Francisco, being the principal speaker.

LESSONS IN KANSAS CITY.

The next regular course of lessons by Mr. and Mrs. Fillmore will begin Monday evening, October 30th, at 913 Tracy Ave. There will be three lessons per week, Monday, Wednesday and Friday evenings, for four weeks. Students from out of town should correspond with us before coming. The compensation for the lessons is free-will offerings. Rooms and board may be had close by for \$5.00 to \$7.00 per week.

THE BUILDING BONDS.

You will find the Unity Building Bonds a safe investment, bearing five per cent interest per annum. Our Trustees will allow you to buy them on installments of \$5.00 each until the amount of the bond, \$50.00, is paid in.

Should you at any time wish to convert your bonds into cash, you will have no trouble in doing so, in a reasonable time, as the property is getting more valuable daily, and the bonds will eventually be worth a premium.

When bonds are purchased in full, such money will begin drawing interest from date received, but the bonds will be issued January 1st.

**Report of the Proceedings of the Fifth
Annual Convention of the New
Thought Federation held
in Nevada, Mo., Sept.
26-29, 1905.**

BY JENNIE H. CROFT.

Under the smiling skies of the most beautiful season of the year, with all Nature putting on most gorgeous robes to greet the members, The New Thought Federation held its fifth annual Convention in the thriving town of Nevada, Mo.

The use of the Weltmer Institute was tendered the Federation by Prof. S. A. Weltmer. The Auditorium was tastefully decorated with flowers, music furnished, and every facility offered which could be conceived for the success of the meeting, by this most generous host.

Tuesday at 2:30 P. M. the first session of the Convention was called to order with President Henry Harrison Brown presiding, and Secretary Ernest Weltmer by his side. A beautiful invocation was given by Prof. LeRoy Moore, of Kansas City, followed by Silence. The audience joined in singing one of the Truth songs under the direction of Prof. Moore, who was Musical Director.

Judge J. B. Johnson made the address of welcome, assuring the Convention of the pleasure with which the citizens of Nevada welcomed the Federation, and of the profit which they felt would be theirs by the presence of such a gathering of the world's advanced thinkers.

Next came a solo most beautifully rendered by Miss Minnie Nelson, of Chicago, after which Prof. Weltmer introduced President Brown, who greeted the Federation in a happy manner, saying that while it was usual for the President to open the Convention with an address, he would defer his talk until the evening session; he then introduced the Secretary, Ernest Weltmer, to whom, he said, more than to any other, belonged the success of this Convention. Mr. Weltmer responded in a few well chosen words, fitting the occasion, and then the speaker of the afternoon was introduced, Carl Gleaser, of Kansas City, who spoke on "Organization and Individual Integrity." Among many other good things the speaker said that the success of the organization depended upon the integrity of the individual. Mr. Gleaser is clear and forceful in his arguments and thoroughly in earnest, and was frequently interrupted by the applause of his hearers.

T. G. Northrup, of Chicago, presented the greetings of the Chicago Federation, and letters and telegrams of greeting from prominent New Thinkers unable to be present, and from New Thought Societies, were read by the Secretary. The session

then closed with congregational singing, and benediction by Prof. Moore.

Tuesday evening session opened with the Auditorium filled to the extent of its seating capacity. Notwithstanding the heat, the hall was cool, as electric fans had been put in place between the sessions. A stirring praise service of fifteen minutes was held, followed by another of Miss Nelson's acceptable solos. We now quote from the *Nevada Evening Post*: "Mrs. Jennie H. Croft, Associate Editor of *UNITY*, of Kansas City, was the first speaker of the evening, subject — 'Soul Culture.' A graceful manner and a pleasingly melodious voice added force to the words she uttered. Mrs. Croft traced man from the soul's awakening to the attainment of all of which a divinely endowed being is capable, and of the illimitable possibilities which proper culture will enable him to realize. 'We create according to the character of the thought we entertain. We cannot stop creating, but we can govern creation by creating only that which is good.' 'We must be free from all mental leading strings. We must believe in ourselves; we must think for ourselves and not through another; we must act for ourselves and not by direction of another.'"

The Weltmer Quartette sang a beautiful selection, and then Professor Henry Harrison Brown gave his annual address, the title being, "The New Emancipation." He spoke of man's emancipation when he shall have been fully developed from the animal conditions of birth, and conscious of himself as a spiritual being. "The New Emancipation frees man from disease, and life becomes in reality the 'Kingdom of Heaven,' to him here." "The realization of himself as Mind enables man to bring into subjection to him all that is called matter, therefore man is emancipated from conditions of circumstances, from fear and all thoughts of limitation."

Wednesday morning's session was presided over by T. G. Northrup of Chicago. The usual opening exercises followed the call to order, and then Judge H. H. Benson, of Kansas City, delivered an address on "The Practical Christianity of the New Thought." The address evinced ripe scholarship, and was received with frequent applause by his audience. He vindicated the right to use the name "New Thought." He said, "New Thought is Hindooism with a large plus sign: it is ancient idealism and transcendentalism with the plus sign: it is Christian Science with things added and things subtracted: it is all these and more, plus the teachings of Jesus made practical: it is the loftiest and most advanced movement in the world today."

At the Wednesday afternoon session Mrs. Grace M. Brown, editor of *Fulfillment*, Denver, was the first speaker, and her subject was, "The Message of the Dollar." Mrs. Brown is a practical woman, combining New Thought ideas with the needs

of the times. She said: "Every human being has a right to all the dollars he can earn to the limit of his needs. It is not necessary to chase the dollar, or to hoard it, but he must have it, and he who assimilates the Christ principles has 'all these things added.'"

Charles Edgar Prather, Business Manager of Unity Tract, Society, Kansas City, and Assistant Secretary of the Federation, was the next speaker, his subject — "Man His Own Redeemer." Mr. Prather delivered an able and forceful argument for tolerance in all phases of thought and life, and proved the power of man to redeem himself from all inharmony if he would but use his inherent energies. The following are some of the gems: "Today we are the children of Israel wandering in the wilderness of sin, doubt and confusion, and as we journey we are passing through many experiences — some pleasant, and some of them rough. But we are on the way to the Promised Land — the redeemed and regenerated man, which includes the body, the mentality, the will, and all the faculties." "What if the way is sometimes rough? What if we should now and then be recaptured by Pharaoh (sense ruler) and returned to captivity? If we arise and flee to the Light, when we come to the Red Sea of mortal thought, these sense-thought waves will roll back from us upon our right and upon our left, and we will pass through dry shod." "Affirm only the Truth, for thou shalt decree a thing and it shall be established unto thee."

Again was the Weltmer Auditorium filled to the doors at the opening of the Wednesday evening session. Rev. J. H. Sowerby, pastor of the First Baptist Church of Canton, Ill., was the first speaker. His address upon "The Divine Image in Man," was a scholarly production, expressed in beautiful language and with rare logic. An orthodox clergyman, Mr. Sowerby showed the difference between the theology of today and that of fifty years ago, except perhaps in the rural districts. His address was listened to with close attention.

T. G. Northrup, president of the Chicago Federation, next addressed the Convention upon "New Thought from a Business Standpoint." Mr. Northrup is a successful business man, and conducts his business from a New Thought standpoint. He is not in this work for money, but said he gained money because of it through applying the principles of New Thought to his business. "A man is not equipped for business without a knowledge of New Thought."

With unabated interest the Convention began its third day's work, the first address being made by Mrs. C. Josephine Barton, of Kansas City. She took for her subject, "The Conscious Assimilation of the Divine in Human Life," and gave a most excellent talk which was closely listened to and well received by the audience. After music there was a symposium of short talks by Rev. Joe Waldorpp, of San Francisco, John Rippe, of Kansas

City, and others, which proved most enjoyable, Charles Edgar Prather presiding at this session.

Thursday afternoon had for its speakers: Mrs. Elsie Danly Davis, of Durango, Colo., subject: "The Importance of Relaxation;" Henry Harrison Brown in a most practical talk on the principles of New Thought, and Judge Benson, who spoke again, upon request, and told of the influence of beauty upon our lives.

Thursday evening greeted the speakers with the usual large audience, and they were well repaid for the effort to attend by the treat which the lecture by Dr. A. A. Lindsay, of St. Louis, proved to be. The subject, "The Chemistry and Psychology of Love," was treated in a masterly manner which held the audience with intense interest to the end, which came only too soon. A. P. Barton, editor of *Life*, Kansas City, was the next speaker, "Shall be Superadded," being his subject. He said, "The Kingdom of God is dominion of spirit." "Righteousness is right being, right thinking and right doing."

Friday morning was devoted to the election of officers and other business, hence no literary program for that session. On Friday afternoon the Convention listened to a fine talk on "Spiritual Science" by Dr. C. W. Haseldine, of St. Louis. President Brown and Prof. Weltmer each gave short talks on pertinent points in relation to New Thought.

Standing room only was the condition at the opening of the closing session of the Convention on Friday evening. After the opening services the installation of the new officers took place. The retiring president, Henry Harrison Brown, gave a brief resume of the work of the Federation under his administration. In well chosen words he welcomed his successor, Mr. T. G. Northrup, of Chicago, who is a potent force in the Federation. Graciously and gravely he accepted the office, and pledged his best energies to the cause and the position to which he had been chosen.

Then followed the address of the evening, by Prof. S. A. Weltmer, on "The Ground-Swell of the New Thought." We wish space permitted an extended extract from this fine lecture. Here are a few thoughts: "The wave of thought goes out from the shore of the mind and comes back freighted with meaning. The question is old, the answer new. The crest of this ground-swell contains no bickering; man has ceased to criticise his neighbor and begun to develop himself." "The Kingdom of Heaven is the relation of sonship between God and man." "We do not heal — we only put man into that relation with the healing power which permits that Power to heal."

Resolutions were adopted thanking the citizens of Nevada for their hospitality, the Weltmer Institute, its faculty and students, for their efforts to promote the pleasure and success the Convention, the Secretary for his untiring service,

Mr. F. W. C. Bolles, of the Institute, who so kindly and acceptably reported the proceedings of the Convention to the local press, and to the Weltmer choir.

Thus closed the most successful Convention in the history of the Federation, successful from every standpoint. The spirit of unity, harmony and love was most noticeable, and the enthusiasm awakened among the members to go home to work for the cause, was marked. There was a beautiful unanimity of purpose, personality was all put in the background, and all of the meetings, even business meetings, were conducted with the utmost harmony.

The future of the Federation is assured and is a cause of rejoicing. Invitations to hold the next Convention were received from Minneapolis, Atlanta, Spokane, Nevada, Mo., and Chicago, the latter being accepted, and the next Convention will be held there October 23-26, 1906.

BUSINESS MEETINGS.

Business meetings were held at 8:30 each morning, at which various matters were discussed and suggestions received for the furtherance of the work of the Federation. It was suggested that the membership fee be abolished, and to this end a committee, consisting of T. G. Northrup, Chicago; Jennie H. Croft, Kansas City; S. A. Weltmer, Nevada; Grace M. Brown, Denver, and Rev. J. Waldorpp, San Francisco, was appointed to revise the constitution. This committee presented a draft of the revised constitution, which was adopted by vote of the members and which changed the name to "The World New Thought Federation," and eliminated the membership fee. Now all that is required to become a member is to be in sympathy with the purpose of the Federation and apply for membership. The support of the Federation coming through free-will offerings, it is believed that a much larger amount will be received than formerly when a member *must* pay a stated sum. A copy of the new constitution will soon be printed and sent out by the Secretary.

At the business session of the Convention on Friday morning the following officers and Board of Directors were elected for the coming year:

President, T. G. Northrup, Chicago, Ill.

Vice Presidents, Judge H. H. Benson, Kansas City, Mo., and Mrs. Grace M. Brown, Denver, Colo.

Secretary, Ernest Weltmer, Nevada, Mo.

Assistant Secretary, A. R. Heath, Chicago, Ill.

Treasurer, Mrs. Charles H. Besly, Chicago, Ill.

Auditor, Charles Edgar Prather, Kansas City, Mo.

BOARD OF DIRECTORS.

Henry Harrison Brown, San Francisco, Calif.

C. O. Boring, Chicago, Ill.

Mrs. Jennie H. Croft, Kansas City, Mo.

Prof. S. A. Weltmer, Nevada, Mo.

Mrs. Elsie Danly Davis, Durango, Colo.

Rev. Paul Tyner, Atlanta, Ga

A. P. Barton, Kansas City, Mo.

The new Board of Directors called its first meeting Saturday morning following the close of the Convention, and plans for the work of the year were outlined. Among other things the secretary is to prepare a Bulletin of the Centers of Truth wherever located, a list of the teachers and healers, lecturers who would respond to calls, and other information regarding the work of the Federation. A list of the publications along New Thought lines will also be added. This will be of great value to the members of the Federation, and when ready will be furnished upon application to the Secretary.

CONVENTION NOTES.

The music under the direction of Prof. LeRoy Moore, of Kansas City, was an inspiration to the whole Convention. Each session was varied by solos by Miss Minnie Nelson, of Chicago, Mrs. Ella Boyle and Mr. Bowman, of Nevada, and by the Weltmer Quartette, who were present at most of the sessions and rendered several beautiful numbers.

The officials of the Street Railway Company gave a trolley ride to the members of the Federation on Wednesday and another on Thursday after the afternoon sessions, taking the visitors out to the beautiful Park with its lake and mineral springs and to the State Asylum. This courtesy was highly appreciated by the New Thinkers

The people of Nevada were so hospitable, and the Weltmer Institute, its faculty and students so unfailing in their kindness, that nothing was left to be desired in the way of entertainment.

The address of Henry Harrison Brown may be secured by sending to "Now" Folk, 105 Steiner St., San Francisco, Calif. Price 25 cents.

Beautiful flowers were furnished fresh each day from the Weltmer greenhouses.

The proceedings will be printed in a condensed form as soon as they can be prepared from the stenographic notes and will be sent to the members.

Holiday Books.

Now is the time you should be securing your remembrances for your loved ones. No more appropriate gift can be made than a good book, which is not only beautiful but radiant with blessings.

SONG OF THE SOUL VICTORIOUS.

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LESSONS IN TRUTH.

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The standard and most spiritual lessons in Truth in the New Thought. Bound in cloth, stamped in gold, and gold top. Price, \$1.00.

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These may be ordered from Eleanor Kirk, 59 West 89th St., New York City, or Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

Gifts For Children.

Here are some of the choicest New Thought books for young people, and we make the following special combinations for your benefit:

COMBINATION, No. 1:

Elsie's Little Brother Tom, (75c).	}	75c.
Wee Wisdom's Way, (25c).		
The Garden, the Gate, and the Key (Vol. III. Wee		
Wisdom's Library, (25c).		

COMBINATION, No. 2:

Wee Wisdom's Library.
 Vols. 1, 2 and 4, short stories, poems, etc., 64 pages each.
 Vol. 3, The Garden, the Gate, and the Key, 48 pages.
 Vol. 5, Drops from Wee Pens (short stories by the children themselves), 64 pages.
 Vol. 6, Summer Stories (short stories by the children) 64 pages.
 25c. each; all six volumes for.....\$1.00

COMBINATION, No. 3:

Elsie's Little Brother Tom (75c), and
 WEE WISDOM, 16-page monthly magazine for children, one
 year (50c), for.....75c

Until January 1st, 1906, we will send the following choice booklets for only \$1.00:

Lessons in Truth (one volume, paper), by H. Emilie Cady.
 Wee Wisdom's Way, by Myrtle Fillmore.
 Finding the Christ in Ourselves, by H. Emilie Cady.
 Love: The Supreme Gift, by Henry Drummond.
 Directions for Beginners, by Charles Fillmore.

We have a number of the second and third booklets of Lessons in Truth, by H. Emilie Cady, containing lessons 5 to 12 inclusive, which may be had for 15 cents a copy. The first booklet, containing the first four lessons, is now out of print, the entire course being published in one volume complete.

Just Out, "The One Treatment Cure and Instantaneous Healing," by Lydia A. Duncan. Price 25 cents. 132 Montague Street, Brooklyn, N. Y.

Miss Edith A. Martin has returned to Philadelphia and resumed her work in Practical Christianity, at 1912 Mount Vernon Street, where she will be pleased to meet all who are interested. Patients received from 9 until 12 daily, except Sunday. Monday—Healing Meeting, 8 P. M.; Thursday—Practical Talk, 11 A. M.; Sunday Service, 11 A. M.

The rate of three subscriptions for \$2.00, one of which may be a renewal, still holds good.

MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Warwick Hall, Eighth and Oak Streets.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 913 Tracy Ave.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

A New Magazine.

Just as soon as we have a subscription list sufficient to give us second class privileges in the mails, we shall issue the first number of a magazine entitled NEW THOUGHT DIET. The title explains its character. It will be 5 cents per copy or 50 cents per year.

Send in your subscription now. It does not make any special difference whether you send the price or not — we want your name if you desire to be a subscriber. And who, we would ask, among the New Thought people the world over, can afford to be without such a guide? Great ignorance prevails among all classes of metaphysicians on the food question, and there is no publication that treats the subject from the spiritual view-point. This NEW THOUGHT DIET will do, and every one seeking to spiritualize the body, should take it. Send all subscriptions to

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METAPHYSICAL PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly.
\$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore.
Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly.
\$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
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\$1.00 a year. 3360 17th Street, San Francisco, Cal. With
UNITY, \$1.50.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore
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- THE HIGHER THOUGHT.** Edited by Evelyn Arthur See and
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Francisco, Cal. With UNITY, \$1.50.
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50 cents a year. Holyoke, Mass. With UNITY, \$1.25.
- THE NEW WAY.** Devoted to Unfoldment of the Higher Life.
Monthly. \$1.00 a year. Washington, D. C. With UNITY, \$1.50.
- ETERNAL PROGRESS.** Dayton, Ohio. Edited by C. D.
Larson. Monthly. 25 cents a year.
- THE LIFE.** Monthly. \$1.00 a year. 3332 Troost Ave.,
Kansas City, Mo.

A NOTE FROM CHICAGO.

Great interest is aroused in Chicago in the work being done at the Unity Headquarters there. Mr. and Mrs. Fillmore are teaching a Basic Course, and the Hall is crowded to its utmost capacity every night. It is a most appreciative and enthusiastic class, and among them are a number of prominent physicians, lawyers, ministers and business men. Good healing is being done and the people are thoroughly awake to the Good there is for them in the Truth.

Since going to Chicago Mr. Shafer has had to enlarge his quarters four times, and he is now in Hall 803, Masonic Temple. All classes and meetings are well attended. At a noon meeting recently a prominent physician, who has charge of one of the hospitals there, came forward and said, "I want to say openly to you, my friends, that these people are doing a great work. They are reaching cases, and doing a class of healing that we can't touch, and they seem to know what they are doing. The time has passed for physicians or any one else to be ruled by prejudice, or kept out of any good he might enjoy by reason of his own stubbornness. What we want is knowledge, the truth, and I am with you heart and soul. I am going to bring some of my patients, whom I confess to you that I can't do anything for, to these people, and I expect they will heal them. I say, 'God bless you, let your Light shine.'"

HOMES AND CENTERS OF TRUTH.

- Home of Truth, 903 Tenth Street, Sacramento, Cal.
Home of Truth, 1327 Georgia St., Los Angeles, Cal.
Home of Truth, 1231 Pine St., San Francisco, Cal.
Home of Truth, 2527 Central Ave., Alameda, Cal.
Home of Truth, 275 North Third St., San Jose, Cal.
New Thought Center, C. R. Wheelock in charge. 1245 Park Street, Alameda, Calif.
Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
Divine Science Home, 1560 Race Street, Denver, Colo.
Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
Chicago Unity Society of Practical Christianity, 511 Masonic Temple.
Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
The Ideal City Association, for all who are seeking the true way of living, meets Sundays, 3 P. M., at 511 Masonic Temple; Chicago, Ill.
Circle of Light Temple of Truth. Mother Virtuzia, Williams Bay, Wisconsin.
West End Church of Practical Christianity, West Belle and Vandeventer Avenues, St. Louis, Mo. Services: Sunday, 11 A. M.; Wednesday, 8 P. M.; Friday, 4 P. M. Mrs. T. B. H. Brown, leader.
H. H. Schroeder, 2622 S. 12th Street, St. Louis, Mo.
Home of Truth, May D. Wolzak, teacher. 2312 Wabash Ave., Kansas City, Mo.
New Thought Center, 10 The Zenobia, Toledo, Ohio.
New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St. and Gilbert Ave., Cincinnati, Ohio.
Circle of Divine Ministry, 318 Main St., East Orange, N. J.
Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y. Classes. Monday at 8:15 P. M., and Wednesday at 10:00 A. M. Mrs. P. E. Sayre in charge.
Circle of Divine Ministry, 34 West 20th Street, New York City.
Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.

New Thought books on sale at 3907 West Bell Place, St. Louis, Mo. Correspondence promptly attended to when stamp is enclosed. Lessons in Truth and Healing, both present and absent.
THERESA B. H. BROWN.

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Application for Treatment.

The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18:19, 20.

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If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions in the department in another part of this magazine, under head of "Society of Silent Unity."

If you desire membership in the Society, a written request to be enrolled is all that is required.

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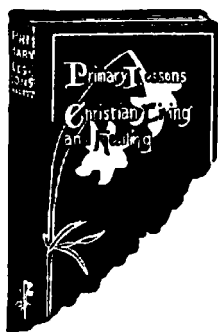
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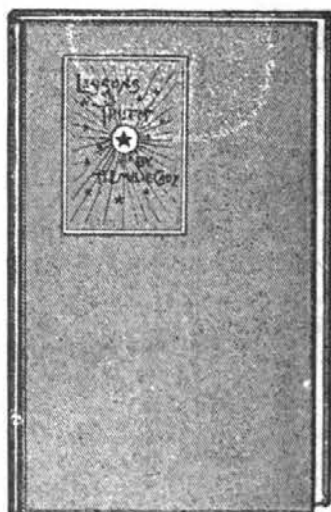
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VOL. XXIII.

KANSAS, CITY, MO., NOVEMBER, 1905

No. 5.

EVERY MAN A MOSES.

BY MRS. GERALDINE D. ROBINSON.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

And the Lord said unto him, What is that in thine hand? And he said, A rod.

And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.—Ex. 4:1-5.

In studying Bible history we do it not simply that we may be well posted in regard to people that lived and events that occurred some thousand of years ago. This is comparatively of little value. But when we understand the spiritual significance of characters and events, it largely assists us in the demonstration of the life problem. Just as in the study of mathematics, by understanding and working out the problems, as they are presented, according to the science, we constantly increase in knowledge and power of attainment, until algebra and geometry and trigonometry are no longer mysterious impossibilities, but become easy of accomplishment.

The Bible is the book of Divine Science, and its problems are all leading up to the demonstration of the Son of God in every one. So, by the mystery of this wonderful text-book of Truth, the mysteries of Being become clear, and one is able to prove himself the child of Infinite Intelligence and Omnipotent Power in his ability to do the works of God. Moses,

like all other characters of Bible history, represents a condition of mind, and is one of the principle steps leading up from the Adamic state of ignorance to the comprehension of the Christ truth of Being.

Feebly at first does the true thought appear, like a little babe, seemingly helpless and unprotected amidst the opposing thoughts of materiality and error, which clamor for its destruction. But the mother love protects it — the inherent God-life can not be destroyed. The consciousness that God cares for His own, forms its ark of safety in which it rides triumphantly over the channels of error, in which it would seem that it must meet its death.

The waters of the Nile signify the moving shadow thoughts of falsity which threaten to swallow up the true idea. But Truth cannot be overwhelmed, and from the very stronghold of error, from the house of Pharaoh himself, comes the sweet and gentle presence which claims the goodly child, and rears him as her own. Here we find the same lesson which I wish to make clear to you in the Scripture, which I have chosen as the basis of my discourse — *viz.*, that right where evil seems to reign is ever working the divine and saving Love — and that which appears to mortal sense as venomous and destructive, when elevated in the light of Truth, and seen in its reality, loses its apparent evil character and becomes a helpful and sustaining rod.

I need not trace for you the history of the great Lawgiver at this time, as you are all undoubtedly acquainted with the story, and its incidents which, with their spiritual interpretation, would furnish profitable and interesting subjects for many sermons.

We have here in our text represented the mind which is spiritually awakened so far as to see God as the I AM that I AM of His people, the Israelites. It perceives Him as a loving, saving power which is ready and willing to deliver from all bondage, and lead to the realization of peace and plenty in the land flowing with milk and honey.

But though the Moses state of mind is recognition of the power and goodness of God, yet it is still accompanied by doubts and fears and the lamentations of self. It is very conscious of the suppositional thought of error that opposes it. It sees antagonism and unbelief in those around it. This is a kind of thought that Jesus rebuked. It is the "I am holier than thou" in a disguised form, for all self-consciousness and self-depreciation is nothing but egotism — the prevailing thought is the "I." It says, "I perceive Truth, but *you* are not ready to receive it. I *love* the Truth, but *you* hate it, and though I speak the words of Truth you will not hearken to them. I fear to speak for I cannot make you understand, and I shall be misjudged."

How self-conscious was Moses when he felt the push of the Law, or the voice of the Lord within, urging him to go and *prove* to the Egyptians that the God of the Israelites was the one true God Omnipotent, and that in his might should his children go free. How different does the so-called meekness of Moses here appear to the meekness of Jesus Christ, who claimed his oneness with God, and that all power was given unto him in heaven and in earth, as the true manifestor of the Divine Will.

Boldly did he speak and do, because of his Godly faith in the Father, or Divine Principle, and he said, "I have not spoken of myself, but the Father which sent me, He gave me a commandment, what I should say and what I should speak. And I know that His commandment is eternal life: whatsoever I speak, therefore, even as the Father said unto me, so I speak."

Relying upon the Infinite and Omnipotent Good, should *we* ever fear to go boldly forth wherever the spirit leads, to declare the words of eternal Truth? Nay! let us not hold back in self-distrust, saying like Moses, "O Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant, for I am slow of speech and of a slow tongue." Does not the Voice still question, "Who

hath made man's mouth? Is it not I, the Lord? Now, therefore, go, and I will be with thy mouth and teach thee what thou shalt speak."

Then if we still hesitate, if we leave an Aaron to speak our word for us, can we complain if we do not ourselves enter in the promised land, but only see it from afar? Can we complain if the *Egyptians* do not hearken and believe, if we ourselves are so distrustful of the power of Truth to teach and sustain us? Let us be bold with the boldness of the Spirit, which is the Wisdom and the Power now speaking and now working to show forth *in us* and *through us* the unity of good.

When Moses doubted his being able to convince the Egyptians that God's children are free, it plainly showed that he himself needed another lesson in reality, which was given him. "What is that in thine hand?" And he answered, "A rod." Now we know that the hand always signifies the powerful word, or conscious thought. We also know that rod, ray, real, thing and thought are all derived from the same root, and therefore are essentially the same.

So here we see that Moses, by the power of conscious thinking, had grasped the rod, or perceived the spiritual reality of things. He was made to acknowledge this, and thus was enabled to *prove* this ray of Divine truth to be indeed a rod of power, however to the contrary might for a time be the earthly seeming. For when Moses cast the rod upon the ground, that is, saw the Truth from a material standpoint, its appearance was altogether changed, and it took the form of a serpent. So real did this perversion of the rod seem to Moses that he was afraid, and ran from it. But suddenly he stopped. His consciousness of omnipresent good did not admit of any evil or harmful thing. And he took the serpent by the tail and again he saw it as a rod. He had simply lowered his thought to the material sense of things and saw it distorted and perverted in its character, but realizing the truth,

it showed forth what it really was all the time.

My friend, what is that in thine hand? Are you grasping a rod, a reality? Have you laid hold upon eternal Truth, or are you vainly clutching at phantoms? You have been given a rod of wondrous power, the word of Divine Science. If you hold fast to this, and use it unhesitatingly, undoubtingly for the liberation of your fellow man from his sense of bondage, you will enter with him into understanding. But if you doubt the Power that will enable you to do all that Divine Love requires of you, you will have to see your beautiful rod writhing in the dust. That is the only way you *can* see it, looking through fear and the beliefs of evil. It is the law, the "Lord said," that you should see manifest according to your belief.

The nature of the rod has not changed, for Truth is changeless, but you are looking at it from a false standpoint. Your sense of materiality pictures it altogether different from what it really is. Do you know that all the hideous visions of crime and sin, of suffering and sorrow, of disaster and death, are the *rod* cast down into the mire of mortal imaginings? Put forth your hand and grasp it in your consciousness, that *all* is *good*, and you shall see its true quality.

Do you see a vision of a man reeling and staggering toward his miserable house, besotted, degraded, from the haunts of vice? This is an outpicturing of the world's belief in evil. Grasp it firmly in your hand. This is the rod cast to earth. But by your word of Truth shall the man appear upright and strong in his integrity, seeking no longer to find satisfaction from the wines and ways of earth, but satisfied in the knowledge of his *oneness with God*, the Omnipresent Good, in which his hunger is fed, his thirst is quenched forevermore.

Do you see that picture of a man with upraised hand, in which gleams the murderous steel, ready to strike his helpless victim? Well, that is the rod

cast upon the ground. Raise it up, this appearance is but a phantom of the carnal dream.

"He who thinks to slay a life,
Or he who thinks life can be slain,
These both do err; for Life is God,
And God cannot be slain."

Speak strongly the word of Truth, the word of Love, and the upraised hand shall be lowered to clasp in loving brotherhood the hand of him it sought to destroy.

Do you see a picture of want, and squalor and starvation? Put forth your hand and raise it up, and once more shall you behold your strong staff, the bounty of Infinite Love, the abundance which is poured from the treasury of heaven. "Behold, I have set before you an open door which no man can close." What infinite possibilities are here revealed, what realms of realization are open for you to explore! The limitless supply can never be cut off, the golden gates can never be shut. *Know this*, O friend; hold fast this word of Truth.

But here is another scene. Pale, emaciated, worn with disease, racked with pain, a woman lies before you. It is the rod cast down to earth. Put forth your hand, your strong and powerful word, that God is the health of His people, changeless, unfailing, that the child of God can reflect nothing that is not contained in its source, and therefore it must show forth the Divine wholeness, it must manifest perfect, painless, permanent Being. Hold with unwavering grasp this mighty rod, and you shall see the pale cheek flush with health, the dim eye brighten, the worn frame rise in strength and vigor, and instead of the moans of pain you shall hear the joyous laughter and the songs of praise. This is your sight of the rod — the reality.

But will you see the last perversion of the Real? Will you look for a moment at the last state of human error? It is written that "sin when it is

finished bringeth forth death." Error in its climax destroys itself. Material visions must pass away, the false conception of man must come to an end. But the legitimate way for this is not by the way of the tomb. No, the legitimate way is the one Paul speaks of—the instantaneous transformation of the corruptible into the incorruptible. Death and the grave are the rod upon the earth.

Do you see that sweet child lying cold and still beneath the touch of the phantom, death? The little restless feet are quiet now, the tiny, clinging hands are folded peacefully above the untroubled breast, the music of its laugh is hushed, the sweet chatter of its prattling tongue is still. "How is the strong staff broken, and the beautiful rod!" Do you remember when the child of the Shunamite mother lay dead in an upper room, and she hastened to Elisha to beg that he would bring back to life her little son, he sent his rod, or staff, to be laid upon the face of the child? But he was not restored. And then Elisha came and stretched *himself* upon the little form, eye to eye, lip to lip, hand to hand, and the flesh of the child waxed warm, and he arose alive and well.

Do you know what meaning this bears for you? If your rod, your true word, does not bring forth at once the manifest Good, then you are to speak it over and over until you are one with it, until you give *yourself with your word*, until your life, your love, your soul laps over and enfolds and mingles with its kindred soul; and you are in such consciousness of oneness with the Divine Ever-presence that your eyes *see* life where life appears not, your lips speak words of life into lips that are mute, your hand clasps in living embrace that hand that lies so still. And the life which *you* feel throbbing there in the deathly stillness, waiting the touch of recognition, shall waken and quicken and thrill responsive to your *understanding* of life as omnipresent, and the divine ray shine forth—the rod appear strong and beautiful

and unbroken—the real be manifest where the hideous unreal *seemed to be*.

Preach the gospel, heal the sick, cast out demons, raise the dead. "The works that I do shall ye do also." Fear not evil and resist not evil. It is but the false appearance of good in materiality, the good as seen in the not-good. The appearance is false and powerless. Flee not from it. Stand firm to your statements of Truth, and "judge not according to appearance." Do not misunderstand me here. Do not think for a moment that I would call the practice of evil good. No! these are the false workings of mortal thought. They do not belong to man any more than the writhings of the serpent belonged to the rod. Understanding this you take no note of wrong doing save as the vision of a dream which will be done away with when the wrong doer shall awaken to the Truth. You are to love the sinner, knowing not the sin.

You will be like the loving saint of old, who, when confronted with a vision of Satan said, "Satan, thee, too, I love." And as with him the evil picture shall fade away, and an angel of light your beautiful ideal shall stand forth in the symmetry of the God likeness.

I have not spoken of myself, but the Father which sent me, He gave me a commandment what I should say and what I should speak. And I know that His commandment is eternal life. Whatsoever I speak, therefore, even as the Father said unto me, so I speak "Moses' Rod."

Happiness, goodness, confidence and courage are as contagious as disease. One good-hearted vital man, full of faith, will glorify a whole community. After all, it is the sunshine that rules the world. "Be of good cheer," is the message of the Master.—*Universalist*.

SOUL CULTURE.

BY JENNIE H. CROFT.

[Address delivered at the Convention of the New Thought Federation Nevada, Mo., September, 1905]



IN a very ancient Book, which contains the evidence, and is the testimony of man from the very first inception of life on to its highest expression, we find this statement:

"And God breathed into his nostrils the breath of Life, and man became living Soul."

At this epoch in the evolution of Man, he entered into a higher, holier and more exalted sphere of mental action — the domain of the spiritual.

Not that some superior, all-potential Being, in a mysterious manner implanted in man a suppositious something called a "Soul," but that man, in the divine order of his unfoldment, at this time awoke to the conscious knowledge that within him were inherent forces of a much finer nature than he had before been aware of, and through the activity of these powers did he begin his soul-life, the life of conscious dominion.

The subject of soul-growth is of such infinite magnitude that we can but treat it relatively, only hinting at the potentialities and ultimatum of man. We are but beginning to feel the power of divine possibility, and with this higher realization comes the aspiration to grow into the ideal state, and purer ambitions and nobler resolutions result in spiritual advancement. Progress unshackles the mind and liberates the thought, and the whole being expands into a higher and holier estimation of life.

The highest estimation of man is that he is the image and likeness of God; the one who represents God; the being to demonstrate all that we attribute to God. Ecclesiasticism, false education and our own ignorance, have placed us in bondage; separated

us from God as the Principles of life, and forced us to look to a future existence for all that is of real worth. We have thus lost the true conception of life, hence man is the imperfect creature we now find him, and from which imperfect state he is but just emerging, through the awakening of the soul.

This new activity of the soul first expresses itself as desire, a reaching out for something; a yearning which makes us bend everything within our power to the attainment of the desired end. This is the first impulse of growth, the breaking away from the old dormant mental condition, and, through the striving of the soul by this divine "Breath of Life," becoming truly alive. What is this "Breath of Life"? As I see it, it is consciousness—the power of knowing the action of one's own mind, of knowing that we know.

What do we grow into? Into the image and likeness of God with all the perfection of Spirit. What do we mean when we say, "Image and likeness of God?" Do the words convey an idea of form; if so, how can the formless be limited by form?

If we separate the word "image" into its parts, that we may the better define it, we find that the first syllable, "im," is a contraction or abbreviation of I AM, the name which, according to Biblical records, God gave to Himself. The last syllable, "age," is a suffix which means, "of like nature," or quality of." Thus we plainly see that "image" means quality of I AM, or partaking of the quality of God.

In our spiritual unfoldment, in our cultivation of soul qualities, we grow into the wisdom, power, purity and perfection of God. We grow in grace also, adding beauty and dignity to our nature; sincerity and love are the foundation stones of our soul structure, and we become the temple of God. In the soul, which is the temple of God and which is symbolized by Solomon's Temple, we have first the Outer Court, or the conscious mind, which takes cognizance of the world of things; we have the

Inner Court, or subconscious mind, which is the realm of ideas, and we have also the Holy of Holies, or superconscious mind, which is the home of the Spirit, and which we may enter only when pure and free from the dominion of the world of things, or of ideas, and prepared for the spiritual life. Here we commune with God.

We grow in knowledge. We are no longer ignorant; no longer in doubt. Truth changes place with tradition. Life has a definite aim, and we begin to incarnate the Christ. The same mind begins to unfold in us which is in Jesus the Christ, and we have the same standard of being. All of the divine forces and factors are renewed, and we are stimulated to higher achievements. We advance from character to character, because we have a new basis of life and understanding. We are spiritual, divine, limitless, God-like. It is the incarnation of divine sonship; it is the unification and identification of the individual with God.

It is incumbent on us to assimilate the Christ-nature, to partake of his spiritual character. The Christ spirit is fundamental in every life, its power is in active force, and we should look for a higher demonstration of the present Christ-nature.

The Christ magnified man as a spiritual being, he shadowed forth the union of God and man, showing to what degree of spiritual perfection man might restore himself. We must grant his higher idealism as the true conception of man, and we should follow in the line of his thought by conceding to ourselves the full and complete power of Spirit. We are all potentially the Christ, and must give him actual embodiment in ourselves, that the image and likeness of God be a reality. Ignorance is the only thing that limits man; ignorance is the only devil, and when man is willing to concede to himself all of the qualities which he conceives of as belonging to some exalted, mythical being, God will become existent in man, and the devil idea be relegated to the realms of no-where.

A comparison of orthodox Christianity with New Thought shows the awakening of man. He has advanced in spite of doctrines and dogmas which have fettered his mind, and is now casting off the chains of creeds and ritualisms.

Orthodoxy believes in a good God and a bad devil; in two powers—good and evil, the evil in seeming supremacy in this world, and that we have to die to escape from it and obtain the good. The belief in a good God and a bad devil places life upon a semi-perfect basis. It is impossible to believe in a devil without beholding devilish things. Good things and bad things are the inevitable result of a dual state of mind, for like produces like. When the individual is intelligent enough to forever drop his belief in a devil, and absorb his mind in the omnipresence of good, or the God-idea, evil will forever disappear, for there will be nothing in the mind of man to discern evil.

New Thought maintains that evil is negation, which, under its various discords, is the result of man's ignorance of his relation to the great universe in which he has his being. Man will not forever be left comfortless by his ignorance of the law of cause and effect; he will find that there is an antidote for every discord that arises in life, and what better remedy can we have than that offered by Paul, "Be ye transformed by the renewing of your mind"? This means to get a new mind, a different estimation of ourselves, to rid the mind of the thoughts which have bound us to negative conditions. The thoughts we have been thinking have manifested according to the character of the thought, and if we are in unlovely conditions we must cease to entertain unlovely thoughts.

A divine being is one who thinks divine thoughts and acts in a divine manner. Evil can no more exist to the Christ-minded man than darkness can exist where there is sunshine. If we find that our minds are lacking in divine elements, we must

replenish them, just as we replenish a lamp with oil. We must fill the mind with purity of thought, with love, with the powers and characteristics of God. God is something to be, and not something to worship. By purifying our thoughts we revive latent powers which will operate against everything negative to the spiritual laws of perfection, and that perfection will become manifest in us. What the hour needs is concentration. We have scattered our soul forces by dipping into this "ism" and that "ology," and now, after proving these ideas to be mostly unsatisfactory, let us center our attention and effort upon the establishment of the Kingdom of God within, and fill our souls with divine forces and elements. Without effort nothing is acquired, and if we would be happy and prosperous, noble and perfect, we must do our part to attain these blessings. Jesus said, "What things soever the Father hath are mine," but he had to put forth persistent effort to obtain his own property. But he did it, and so can we. We are this moment fully equipped with sufficient qualities to externalize the Christ, but the trouble is we do not *use* these forces, or we employ them upon the wrong side of life, and remain servants where we should be sovereigns.

There is not one thing in life from which we may not redeem ourselves if we will concentrate our energies to such conquests. We must strive to prove our divinity, even as Jesus of Nazareth proved his, thus establishing the divinity of man, and the proof is peace, purity and perfection.

In the cultivation of God qualities in the soul, we sooner or later come to the place where we discern that there can be no separation between God and man, and to call God "Spirit" and man "flesh" creates opposition, and God becomes unknown, and man debased. It has been said that, "To place God and man upon a common, equal basis, gives actuality and supremacy to both. The equal extolment of both is the salvation of both; God from obscurity,

and man from serfdom. If man needs to be saved from discord, disease and death, God needs to be rescued from the concealment and mysteriousness of the unknown."

Because the divine is the better, it is the normal standard, and by the persistency of divine thoughts and acts we are transformed into divine beings, but first there must be the mental, or soul transformation. We must cultivate the spiritual attributes in an orderly manner, not by fits and starts, but regularly, earnestly, constantly endeavoring to keep the mind in the domain of the spiritual.

Until our minds have gained a preponderance of spiritual thought we shall fall and fail again and again, but it is not for us to be discouraged. Even though we fall by the wayside, stripped by the robbing human thoughts, and wounded by our ignorance, yet the Good Samaritan of our higher Self will ever come to our aid, and our past failures should never deter us from vigorously pressing onward to the goal of spiritual, perfect selfhood.

Let us then concern ourselves with the spiritualizing of our minds, that we may become the creators of good, under the spiritual law of our being. We are constantly creating the conditions in which we live, and if we are spiritually minded then we will create the good, the perfect and the harmonious. We cannot stop creating, but we can govern creation by creating only the good. Our whole careers, here and hereafter, depend wholly upon the thoughts we entertain, for thought is the creative power, and the cause of all phenomena.

We are standing upon the threshold of the eternal redemption of man from all that enslaves, and in the days that are steadily drawing nearer, we look for the mental emancipation of man. This is the age of man's redemption from the bondage of ignorance, and is the climax of the intelligence of the ages. We are entering the promised land of mental fruition, the spiritual domain of thoughts, which must conquer

the world of things, and we need the spiritual courage that Jehovah charged Joshua to possess, but we must be free from all mental leading strings. Because someone says, "This is the way, walk ye in it," does not make it obligatory upon us to follow that way. We must think for ourselves. Too long have we allowed others to think for us; let us now think for ourselves, and not through another; let us act for ourselves, and not by direction of another. We are individuals, and each one must do his own thinking in order to redeem himself and work out his own salvation independent of another. We live too much in the fear of others, or in the favor of others. Both are bad. What we need is to live in ourselves alone, having supreme confidence in ourselves, and our power to be and to do. This is the secret of Jesus' life—he believed in himself. He had confidence in himself, in the God within him, and it transformed him into the God-man. We may do the same, for his life is the way, the truth of our being.

It is ours to express the perfect, the harmonious and the true. It is ours to manifest the abundance of God along all lines. It is ours to elevate our thoughts to the throne of supremacy, where the divine elements of goodness, peace, power and perfection become our own property, and factors in our own being, and which we radiate out into the world of human consciousness. It is ours to cultivate the spiritual that we may enter into the Holy of Holies of higher consciousness. It is ours to save our own souls, and thereby gain the whole world, for "I, if I be lifted up, will draw all unto me."

Let us awake to the call of the hour; let us open our souls to the influence of the Spirit, as the lily opens its heart to the dew of heaven, and may we, like it, radiate the sweetness of a pure life. Let us gain a clearer understanding of Truth, and with purified purpose and larger knowledge, build more beautiful mansions of the soul.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 8. November 19.

NEHEMIAH'S PRAYER.—Neh. I:1-11.

1. The words of Nehemiah the son of Hacaliah. Now it came to pass in the month of Chislev, in the twentieth year, as I was in Shushan the palace,

2. That Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jerusalem.

3. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven,

5. And said I beseech thee, O Jehovah, the God of heaven, the great and terrible God, that keepeth covenant and loving-kindness with them that love him and keep his commandments:

6. Let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee: yea, I and my father's house have sinned.

7. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples:

9. But if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to cause my name to dwell there.

10. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. (Now I was cupbearer to the king.)

GOLDEN TEXT—*The supplication of a righteous man availeth much in its working.*—James 5:16.

All the realms of consciousness must be brought

into the fold before we shall awake in the likeness of the Christ. When we get into a very confident, blissful state of mind, as was Nehemiah — as indicated by the names Chisler, *confidence*; Shushan, *joy*; Hanani, *grace* — it is a good time to redeem some of our faults. Great power goes with high spiritual realizations, and we can accomplish very much more when we feel the inward joy.

Our Jerusalem has been broken up and our thoughts are scattered. Those who remain at the central city within are neglected and need our consolation and prayers. Nehemiah means *compassion of I am*, and indicates a state of consciousness in which a happy, successful man in the outer life, recognizes the needs of his soul. As the world goes, the man who is successful, has the respect of his fellowmen and good health, should be content. But that man may need soul redemption. There may be a consciousness of "affliction and reproach" at the Jerusalem within, and he will not find perfect peace until he brings these sinners up for redemption before the Divine Law.

In Scripture, the two aspects of the soul, the inner and the outer, are called brothers. Cain and Abel and Jacob and Esau, represent these two attitudes of mind, which are more or less in conflict. The outer thoughts crystalize about a centre of which environment is the standard, while the inner thoughts see beyond into the realm of causes. Hanani is this inner soul consciousness, which reports to Nehemiah, the outer, that all is not as it should be at the deeper spiritual centre, Jerusalem.

It is a wise man that listens to this brotherly message and heeds it. Every day we meet people who are so happy in the world that they are neglecting the needs of the soul. A man should find this centre of consciousness and build it up. The integrity of the whole depends upon the perfection of all the parts, and if there is weakness anywhere suffering will eventually follow.

The "walls" of Jerusalem are built of the substance of faith in the reality of things spiritual. If you have not this faith you are open to invasion by mortal thoughts from every direction. The remedy is repentance, and fasting and praying.

When John the Baptist came crying "Repent ye! repent ye!" according to the original Greek his message was, "Change your mind! change your mind!" Some people find it necessary to have a great revulsion of thought in an experience called in religion "conversion." Others find that the change comes gradually, and that the new state of consciousness is the result of a new understanding of their relation to God. But the ultimate is the same. We are brought face to face with certain errors of thought and we have to admit before the Supreme Judge that we have been in error and are willing to give up and do right. This in a metaphysical sense is "fasting and prayer." We deny our sinful thoughts, which means all thoughts and limitations that fall short of the Supreme Ideal, and we affirm our Unity with Divine Mind in its perfection. This carried to the ultimate covers more ground, and brings much larger results, than the usual "conversion" in the orthodox church. There sin is confined to moral delinquences, while we find that sin extends also into the mental and physical, and that we are not fulfilling the "law of Moses" until we have redeemed both soul and body.

Lesson 9. November 26.

ABSTINENCE FOR THE SAKE OF OTHERS.—I. Cor. 10:23-33.

23. All things are lawful; but all things are not expedient. All things are lawful; but all things edify not.

24. Let no man seek his own, but each his neighbor's good.

25. Whatsoever is sold in the shambles, eat, asking no questions for conscience sake;

26. For the earth is the Lord's, and the fulness thereof.

27. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no questions for conscience sake.

28. But if any man say unto you, This hath been offered in

sacrifice, eat not, for his sake that showed it, and for conscience sake:

29. Conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?

30. If I by grace partake, why am I evil spoken of for that for which I give thanks?

31. Whether therefor ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32. Give no occasion for stumbling, either to Jews, or to Greeks, or to the church of God:

33. Even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved.

GOLDEN TEXT—*Wherefore let him that thinketh he standeth take heed lest he fall.*—I. Cor. 10:12.

Every metaphysician should take two things into consideration: The Divine Law, and his relation to the realm of effects. Under the Divine Law we have the greatest liberty, and may with true logic prove that "The earth is the Lord's and the fullness thereof," and that we may therefore enjoy all things without stint or limit. But we find ourselves surrounded by human environment. Certain established customs and rules of conduct meet us on every side that are not in harmony with the Divine Law, but which it is not expedient to oppose. Here is where tact and good judgment are required. The best and safest way to settle the many questions that arise in this relation is to seek and do that which will bring the greatest good to our fellowmen.

Sometimes it comes to me to stand up for Principle and strenuously oppose certain well established human customs; again I find it expedient to conform to the world's way for a season, because it is for the best interest of those I wish to help. Good judgment and tact make smooth the way of the metaphysician.

Paul was a gentleman and not a crank. He recognized the rights of those who make up the social world, and when accepting their hospitality would not outrage their standards of conduct. His policy was: while in Rome, do as the Romans do.

This chapter is often quoted as proof that Paul sanctioned meat eating, but this is not its intent.

The question to be solved was whether the Jews should eat food which had been offered to heathen idols. Paul held that it was a matter of conscience, rather than food, and must be settled from that standpoint.

If in our eating and drinking we do it to the "glory of God," we shall not go wrong. It is not to the "glory of God" that any of his creatures shall suffer in order that I be supplied with food, hence I should confine my diet to that which will "give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God." The slaughter of animals for human food does cause men to stumble spiritually. In some states butchers are not allowed to sit on juries, because of the well-recognized fact that they are cruel and blunted in their respect for life.

All those who eat meat are helping to keep up this occupation that brutalizes those who are engaged in it, hence all meat eaters are accessories to their crimes and must suffer with them. And it is a metaphysical fact that the brutality and cruelty of those who slay God's beautiful creatures does accompany every scrap of meat that passes through their hands, and it also enters into the bodies of those who eat that meat. If your stomach is outraged and rebellious, and refuses at times to do its work, it may be that here you will find the cause. If your bowels close up and refuse longer to be imposed upon, it may be that butcher's meat is responsible for a large share of the constriction. I found it so, and my stomach and bowels have given me no trouble since I quit transgressing the Mosiac commandment, "Thou shalt not kill."

Lesson 10. December 3.

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM.
Neh. 4:7-20.

7. But it came to pass that, when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard

that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth;

8. And they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein.

9. But we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of the burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.

12. And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times in all places, Ye must return unto us

13. Therefore set I in the lowest parts of the space behind the wall, in the open places. I even set the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15. And it came to pass, when our enemies heard it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

17. They that builded the wall and they that bare burdens laded themselves, every one with one of his hands wrought in the work, and with the other held his weapon;

18. And the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19. And I said unto the nobles, and to the rulers and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another:

20. In what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.

GOLDEN TEXT — *Watch and pray.* — Matt. 26:41.

There is a tradition of a Golden Age in which the human family lived under conditions very much superior to those now prevailing. Just what those conditions were has been wholly lost. The tradition does not carry with it a single detail—simply a vague, dreamy memory of a lost estate in which Nature provided everything for man without his having to strive as he does now. This Golden Age is symbolically described in Genesis as the Garden of Eden. Occultists know that such an age did really exist. That it was a state in which the whole

human family were immersed in an etherial substance that produced at their command whatever they wished. The Fairy Land of Folk Lore is based upon absolute reality. It is man's natural estate—to be constantly where Nature, the All-Provident Mother, supplies instantly food, clothing, houses, warmth, in fact, everything the heart may desire or the body need.

Man lost this estate through ignoring the Divine Wisdom. He decided to "go it alone" and learn by experience (the *Serpent* of Genesis) instead of being constantly informed by the Omnipresent All-Knowing Mind just how to proceed. We are now returning to that Golden Age, and the scientific understanding of Divine Mind, and the identification of our minds with that Mind, is the first step in that direction.

The rebuilding of the walls of Jerusalem is a symbolical description of the reconstruction of the soul consciousness so that it shall keep out negative and error thoughts and conditions. In order to lay hold of this all-pervading substance which constitutes the perfect environment, we must think thoughts like God, to whom the Universal Mother Nature belongs. If our thoughts are weak and vacillating, and we lack faith in things spiritual, there is a weak spot shows at once in the aetheric substance—the wall is down and some negative condition flows in.

So we see how necessary it is that the prophet Nehemiah, that faithful, persistent one within us, that believes in this Divine Possibility for man, shall continue the work of reconstructing those true and desirable conditions.

It is found by experience that as we begin to claim our immunity from the undesirable conditions of humanity that they make silent protest—the condition itself seems to have power to impose itself upon us. This is proof that all is mind and the manifestations of mind. So when we begin our affirmations of unity with Divine Life and Substance,

the "Sanballat," *enemies in secret*, "Arabians," *unproductive*, "Ammonites," *popular opinion*, "Ashdodites," *all around thieves*, are wroth, and conspire together to fight against Jerusalem. Then we make our prayer unto God and set a watch against them day and night. A study in detail of the balance of this chapter will reveal to each student just how he has to "watch and pray," deny and affirm, and be on the alert against these invisible thought enemies that in subtle ways destroy his faith in the All-Providing Good.

Lesson 11. December 10.

READING AND OBEYING THE LAW.—Neh. 8:8-18.

8. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

9. And Nehemiah, who was the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13. And on the second day were gathered together the heads of fathers' houses of all the people, the priests and the Levites, unto Ezra the scribe, even to give attention to the words of the law.

14. And they found written in the law, how that Jehovah had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15. And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as is written

16. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim.

17. And all the congregation of them that were come again out of the captivity made booths, and dwelt in the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast

seven days; and on the eighth day was a solemn assembly, according unto the ordinance.

GOLDEN TEXT — *Blessed are they that hear the word of God and keep it.*—Luke 11:28.

The secret longing of every soul for righteousness, indicates that we are born pure and holy, and all our unhappiness is caused by failure to comply with the law of our being. When we listen to this inward standard of perfection, and see how far short we have fallen, there is a soul sickness, or sadness, follows. But we should not grieve. Sorrow is a paralyzer of effort, and when we let it lay hold upon our mentality there is weakness soon manifest in our bodies.

This lesson is a treatment against grief. "Mourn not nor weep." Instead of grief the people are told to "eat the fat of the land . . . Neither be ye grieved, for the joy of the Lord is your strength." It is found in metaphysical healing that the kidneys are at once effected by grief. This is because we believe we have *lost* something, and the sense of elimination is excited and stimulated beyond its normal capacity, and this over-taxation leads to inflammation and weakness.

But joy and generosity are strength-giving, and when we realize our possessions are sufficient and so abundant that we can give to those who are in need, we are giving ourselves a practical treatment for strength.

It is a law of our being that we shall continually "go forward," or progress. In this lesson today we read that the walls of Jerusalem had been completed, and the people had a feast day in commemoration.

Then the Law of Moses was found to contain a command that the people dwell in booths in the feast of the seventh month. This means that when we have completed the structure of our organism in a certain natural degree, indicated by the number seven, we are to forge ahead and set a standard for

future achievements, indicated by the booths on top of the houses.

All observances of religion have a foundation in some need of the soul. The soul grows through a constant influx of new ideas. This is its feast, and this lasts three days, which indicates a three degree action; Spirit, soul and body.

Lesson 12. December 17.

PREPARATION FOR THE MESSIAH.—Mal. 3:1-12.

1. Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith Jehovah of hosts.

2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

4. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years.

5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith Jehovah of hosts.

6. For I Jehovah change not; therefore ye, O sons of Jacob, are not consumed.

7. From the days of your fathers ye have turned aside from my ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return?

8. Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with the curse; for ye rob me, even this whole nation.

10. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of hosts.

12. And all nations shall call you happy: for ye shall be a delightsome land, saith Jehovah of hosts.

GOLDEN TEXT—*Behold, I send my messenger, and he shall prepare the way before me.*—Mal. 3:1.

“There is great power in quiet, for God is in it.”

REPORTS OF THE WORK IN KANSAS CITY.

[That UNITY readers may know somewhat of the character of the teaching in our local meetings, the following stenographic reports are printed. These are not complete reports, but of the most salient points, according to the judgment of the reporter, Miss Millie Chandler.]

Monday Evening Healing Meeting. Held at Unity Headquarters, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, speaker.

How shall we gain the confidence of our patients in this power to heal? How establish that confidence that makes it an easy matter to heal, an easy matter to be healed? We must believe in it; we must have faith in it. There are many mental states that switch us off, that turn us away from that confidence, and we have constantly to handle them, we have to be on the alert.

Fear is perhaps the most formidable foe we have to deal with. We are all afraid that we will not acquire this spiritual presence. We are afraid that if we do get it, it will not do the work, and we let these fears all stand in the way of the acquirement of confidence in the power of that unseen Force.

What shall we do? Why, we must drill ourselves into fearlessness. We must acquire this ability to take hold. Insist upon being fearless. If you take a bold stand you will accomplish wonderful things, So many people waver and doubt. Simple minded people, those who are not intellectually loaded up, have this confidence and get results. It is because they expect it as a matter of fact. They say, "This is so. I am the expression of this Life, this Intelligence; I do believe." And, lo, and behold, they get results right away. But if you have been in the habit of looking on all sides of the theological question, you will probably find it necessary to do a good deal of denying and affirming, cut away a little here and cut away a little there out of your mind. "As a man

thinketh in his heart, so is he." And Job also said, "That I feared has come upon me." We wonder why it is that we have such a hard time. It is because we give ourselves up to fears.

There is a life flow that is constantly tending to happiness, and it is much easier to go with the current than to go against it, and yet some people are opposing this life flow. The human mind is perverse sometimes.

"It thrusts its fists against the posts
And still insists it sees the ghosts."

I know people who are constantly afraid they are going to be sick, but always escaped. I remember one lady who had a habit of calling me up by phone every time she went on a car. She was afraid she would have car-sickness, but she never did. I always assured her that she would be all right, and I know that was all she needed, and that was the extent of the treatment.

You will find in your own experience that if you put away the fear of this and the fear of that, you will come sooner into the clear current of Absolute Truth. And the truth is, there is nothing to be afraid of. Ninety-nine out of every one hundred are afraid of sickness. Now, if you are in the absolute fearlessness of the Spirit, sickness will not hurt you at all. If you had the consciousness of the Spirit, you could go right into cholera or yellow-fever, and it would not affect you. How is it the doctors and nurses go where contagious diseases are constantly present and do not take them? Because they have to, that is all.

It is found that sailors shipwrecked on the ocean can live only four or five days without food, and yet, people fast forty days without suffering. Now, why is this? It is the fear of starvation that brings the result. So you can see the power of the mind to overcome these appetites and conditions of the body when it has confidence in itself. If you have

confidence, with the power of the Spirit you can do almost anything. I believe anyone if sufficiently conscious of the power of the Spirit might run a sword into himself and be healed. Fakirs in India do run swords into themselves and are healed instantly.

If you learn to control these currents that run through the body, you can produce health in yourself just by thinking. Now are you going to send powerful or weak thoughts to your kidneys, or to any part of your organism? It is necessary to establish confidence, not only in your ability, but in the Universal Sustaining Force. Have a strong will and forceful power. The Jesus Christ man recognizes his own will, and at the same time he opens himself to the Great Universal. We must put away fear and doubt and all things that make us cowards. Stage-fright is a very common error in human consciousness. Its foundation is fear of what people will say of us. Deny this, and affirm the Universal Fearlessness, and the work is done. We have frequently carried children through school examinations and all that sort of thing by affirming fearlessness for them.

I notice in the people I meet every day that those who have a good deal of confidence "laugh and grow fat," while those who are timid, grow scrawny. I would not say that everybody who is scrawny is dishonest, but they are cheating themselves some way. It may be they are stealing from their stomachs. Now come out into the Universal and be fearless. Do not be timid about what the world says.

Prof. LeRoy Moore: Our Brother Fillmore was talking about treating children for success, and this brought to my mind the case of a girl who came to me one Sunday morning and said, "I have a great deal of trouble with my algebra," and she was worrying about it a good deal. I said to her, "Do not think any more about it until tomorrow morning, and then go to the table and work that example."

She did it. Now, as the brother said, all she needed was encouragement and affirmations of confidence and fearlessness.

Mr. Fillmore: We had a case of that (treating children in school work). A boy we know studied Latin, and kept affirming all last term how hard his Latin was. Mrs. Fillmore and I quietly treated him for this during vacation, and last night he said, "It is the funniest thing, I have no trouble with my Latin, and I seem to know that I might just as well have had it easy last term."

Mrs. Marion Drake: There is one thing I always tell my students; it is, to be fearless and free, and to use this power that God has given us; to affirm, *I am fearless and free. God is Love, and the consciousness of that love casteth out fear.* I have many times been instrumental in helping students out of their fears when they were going through their examinations at school and were afraid they would fail. I said to them, "God is your success. That higher Intelligence will lead you into success. Perfect love casteth out fear."

Mr. Fillmore: Now, I said we wanted a state of consciousness that would give us perfect confidence, and Mrs. Drake has given us the key, "*Perfect love casteth out fear.*" If our hearts and minds are filled with love all fear departs. We know that no evil can come to anyone who has the love of God at heart.

Miss Laura A. Gregg, of Garnett, Kansas: Just two months ago I was in Guthrie, and was packing my trunk to go to Portland to the National Woman's Suffrage Convention, when I received word that my mother had fallen and broken her leg. When I arrived home I found that my mother had been in the hands of two surgeons, and the leg was splinted tightly. She was suffering much pain and appealed to us to do something to relieve her, but we could do nothing. I felt, that as my sister had called the surgeons, we must work with conditions, and not against them, so I said, I will do

nothing until I am guided in the light. I spent the time in the Silence until I realized that I had the light, and that conditions would be changed. It came to me very strongly that the splints must be taken off. I called my sister and she asked, "What do you think we ought to do?"

I said, "I think we ought to take the splints off."

She said she was willing, and we removed them, but I soon found she was entertaining fear, and that this fear was reflected upon my mother, who still suffered greatly. I then wired Mr. Fillmore. Mother was soon asleep and resting, and within three days the pain was all gone.

Experience Meeting. Held at Unity Headquarters, 913 Tracy Avenue, Kansas City, Mo. Mrs. Marion Drake, leader.

Reading of the eighth chapter of Romans.

We are debtors not to the flesh.

How good this statement is; not to live for the flesh, but for the Spirit, which has raised us up into the realization that we are the children of God. It is fully twenty years since I was born again, since I came into the realization that I am Spirit, and that Spirit is my Father. We have our earth father, but how much greater is the Spirit that dwells within us, that is around us, and how glad I am to be able to stand before you today and testify to the wonderful beauties of this glorious life; this Life that is worth the living. The old life that led us through the dark valleys and shadows of sense was not worth the living. But today I can testify that I am heartily glad that Spirit is my Father, and that you are every one of you, my sisters, my brothers. It is glorious to know the Truth that sets you free.

"My words are spirit and health to all that find them." "Seek and ye shall find; knock and it shall be opened unto you," and you will know and realize supremely that "I, if I be lifted up, will

draw all men unto me." What a beautiful statement, lifting up the Christ-man, which is the lifting up into consciousness the most beautiful things from day to day.

Now, my dear ones, I wish that we might hear from each and every one of you, that you may testify as to the quickening of the Spirit; that you are being raised from the dead, for, "As a man thinketh in his heart, so is he." Could you have looked into my face twenty years ago, when I first came to this city, you could not realize that I, who stand before you today, am the same woman. I was a sickly little body, and physicians said there was no hope for me. I soon found this glorious Truth, and since that time have been seeking and finding the Way that is freeing me from the bondage of pain and disease. Now let us be still and pray to the Father in secret, and let us realize that we shall gain the reward. *Peace, Trust, Health are mine.*

Mrs. Chas. Weick: Dear friends, this Truth has brought much good to my family. For two years or more, my husband was almost a physical wreck. He was wholly unable to work. Physicians told me that he would never get well. A friend suggested that we see Mr. Fillmore for treatment. We followed this advice, and there was a remarkable change for the better from the very first treatment. He had not been able to take much food, but was soon eating almost everything on the table, and with no ill results. He is now in excellent health; works, and eats whatever he likes. Our house had been full of medicine, so to speak. You could call for almost anything in that line, and we could supply it, but from the day we first saw Mr. Fillmore, there has never a drop of medicine passed our lips, and we are all well. We feel very grateful to Mr. and Mrs. Fillmore, and to Mrs. Wolzak, who recommended them.

Miss H. A. Lewis: I think that I can safely say that I have been strengthened by the Christ within.

Instead of following the flesh, I follow the Christ. I have better health, and am growing in knowledge every day. The family, too, has been greatly benefited, and the way is joy, happiness and peace. Christ is the Life and the Truth. Just think, I AM the Wisdom; I AM the Knowledge; I AM all that there really is. When you let this Truth come into your mind the Spirit takes hold of your body, you see yourself rising up, you feel too free for this earth. What a joy, what a pleasure it is that I have this up-lifting!

Mrs. W. G. Haseltine: Dr. Sullivan says, the women usually begin the week this way: Well, this is Monday, what a large washing I shall have today. Monday night they think: What a large washing I have done. Tuesday, they begin to think: What a big washing I shall have next week. Wednesday they have the same thought, and so on each day until the power of thought so accumulates that when Monday does come, they do have a big washing. Well, so it was with me. I used to think of everything there was to do. It is now five years since I took my first lesson, and I learned in those lessons that the Kingdom was within myself; that the All-good was within myself, and that I must find the Good within myself. I searched for a year and a half with all my soul. I worked *too* hard. I did not let the thoughts come to me. But, one day I learned to relax; I learned what realization was. I learned the Kingdom of All-good was within, and that I could never be satisfied with anything without. You may read all the books, but you will never find it in those. You must look within yourself. You must know for yourself that there is a real Wisdom, and you find it in the Silence. Infinite Wisdom guides me. If we go within ourselves and speak to that Life which is the great ocean of Infinite Spirit, these material things no longer have control over us. We are masters of every condition in life. We know, absolutely know, what to do. This Truth has

done so much for me. It is life, prosperity, peace, joy and love.

Mrs. H. R. Walmsley: It would take a life-time to tell all this Truth has done for me. My husband had diabetes, and he had been told he could live but a few months. I did not think much of this kind of healing; I thought it was all nonsense until my husband came and was healed in the lessons. After that I attended the class, and since that time the Truth has helped me in all my troubles.

Mrs. S. Preston: I have been healed in a great many ways, in body and in mind. I am growing stronger every day. I have been given strength in every way.

Mr. Haddock: I searched earnestly for a number of years for the Truth, but I failed to find it until a few months ago. I read much, but nothing filled the bill until I read UNITY. Then I found what satisfied me better. When Christ enters your heart, you love everybody and everything. I praise the Lord that I have found more of Truth under these teachers.

Mrs. Emma Harper: God is my strength.

Mrs. Myrtle Fillmore: Mrs. Harper is one of our oldest and most faithful members. She is always with us in the Silence. She prefers to testify silently.

Mrs. May D. Wolzak: I feel that "None of those things move me," those conditions of mind that we call sickness and death, sorrow, poverty. I was healed from lung trouble, and I feel in the last two weeks I have made another step. But, why should we speak of these things that have no Truth in them. Why should we give them any place, because so long as we do they will come back and stand up before us, and we shall have to deny them again and again. Through the power of God we have made them nothing, let us leave them so. I am God's child; strong, pure and healthy. I never had darkness and sickness only as I made it for myself. God did not create it for me.

Judge H. H. Benson: I would just simply emphasize this one remark. It struck me with greater force than it had ever done before. "If I be lifted up, I will draw all men unto me." If I be "lifted up" into the altitudes where these people are who have been speaking are lifted up, I will be *lifted up* indeed. These friends all *live* more than they say.

Mrs. H. H. Benson: One thing this Truth has done for me. It has made me able to stand up and say a word. I was never able to do that before. I have much to say, for the Truth has done so much for me in every way. I am lifted above worry. I am not able to worry any more.

Mrs. W. T. Alexander: The greatest thing this Truth has done for me is my realization that there is nothing but Good. There *is* nothing but Good. The healing I am grateful for, but to be lifted above the seeing of evil as a reality, I am more than grateful for.

Mrs. John M. Orr: My health was such that I had to give up house-keeping, but through this Truth I have become strong again. I am growing in strength, and growing spiritually, *and am house-keeping*.

Mr. Dunn: I am happy and thankful to have the opportunity of confessing this Truth that has done so much for me. I find there is nothing to compare with it. In it I find satisfaction and perfect liberty, peace with God and good will toward men.

Mrs. O. M. Lytle: I have been healed by this Truth, and some of my family have been healed also. It is the grandest thing I have ever learned.

Mrs. Herriott: I love everybody and everybody loves me. I am so happy in this Truth. I praise God every day that I ever learned this Way.

Mrs. LaCrosse: This Truth brought me out of a "horrible pit" a year ago last winter. I could not tell all this Truth has done for me. The little girl I was treating is now entirely well.

Mrs. Yancy: This Truth has strengthened me

in every way. It has loosened my tongue, too, so I can talk anywhere. This Truth does make us free when we live it.

Mrs. Stroeh: "The Lord is my Shepherd," but I never really realized it until I came into this Truth. Last week I accidentally ran a pin into my knee. Later on I was speaking of it to a lady in the house, and she said I ought to see a doctor, that she had a friend who lost her life in such an accident. Soon after I talked with her, my knee began to swell and become inflamed, and the next day it looked terrible. My husband said, "You *must* have a doctor." So I telephoned to the Fillmores, and in the afternoon I came down to see them. The pain left, and the next day it was all right. I have had no trouble with it since.

Mrs. Myrtle Fillmore: The point to be made in Mrs. Stroeh's experience is this: We should be very careful of our word, to always speak it on the right side. The poison of suggestion is the only poison there can possibly be, for, "Without the word was nothing made which was made."

Miss Alice Tainter: We read that "His testimony is pure, making wise the simple." From the Divine pure Wisdom comes. The most ignorant can learn true Wisdom from the inner testimony.

Sunday morning, October 1st, T. G. Northrup, of Chicago, speaker, at Unity Headquarters.

To meet with the co-workers of Kansas City, is an unexpected pleasure. I have heard of your work and have often wished to be with you, but when I left Chicago I did not expect to be with you, and when my friend, Mr. Prather, invited me to speak to you, the thought came to me, What can I say to Unity people that will be in any way helpful?

In thinking the matter over, I thought perhaps I might present the Truth from a different standpoint than you have been accustomed to receiving it. The Truth can be presented from different standpoints,

and the Truth can always be proven as Truth when it is properly understood and correctly presented.

So this morning I am not going to draw upon your imagination; I am not going to draw upon your beliefs; I am not going to ask you to accept something that some one has told you; I am not going to ask you to accept **even** the Bible. I am going to present this Truth from what you know. I am going to start with that as a foundation, and I want everyone to start with me on the basis of what he knows, and see if we can not reach the same conclusion.

There are some things that we know; we do not have to accept what some one has told us. We simply *know*.

Now you know that you are here. You know that there are others about you. These things you know. And here is another thing that you know—that you did not create yourself—you will have to grant me this. You did not create yourself, therefore you are an *effect*. If you are an effect, there must be a *cause*. As we have not a better name at this time, we will call it First Cause.

Another thing: You know that you have a degree of intelligence, and as the effect can not be greater than the cause, this First Cause must be Intelligence. You also know that you have a degree of life, and as you are an effect, Cause must have life—must *be* Life. Again, you know that you have a certain degree of power, and as you are an effect, that Cause must be Power. You are love; you must love something, if it is nothing more than a dog or a gun—you must love *something*; then as you are an effect, that first cause must be Love.

And again: you have the power to think (now I am taking you on what you *know*), you have the power to think; then the First Cause must be a Thinker, as effect can not be greater than the cause. You determine your own action, therefore First Cause must determine its action.

Now the combination of these qualities that I

have spoken of, is what makes up what we call the Universal, Infinite Spirit, or God. If effect is self-conscious and determines its action, as effect can not be greater than cause, First Cause must be self-conscious.

First Cause (it can not be First Cause if it depends on anything outside of Itself) in creation, imparts *Itself* into the creation because there is nothing else for it to impart; therefore, this First Cause, Infinite Spirit, or God, is Substance, the one Substance in the creation. There is nothing else, and as all of these qualities are mind or spirit, then all substance and all creation is Mind or Spirit, as it is all from the one Substance — the one Substance in different manifestations. Different combinations of the one Substance produce different manifestations.

Love, intelligence, life, power, require form for manifestation. Can intelligence manifest itself upon this plane except through what we call brain? Can life manifest itself upon this plane except through some form — man, plant, or some form to manifest itself through? The more perfect the form, the more perfect the manifestation. It requires a perfect body to manifest perfect health. It requires a perfect brain to manifest perfect intelligence. So the more perfect the form, the more perfect the manifestation. Now, the form may be perfect or imperfect, but the *real* behind it, is always *perfect*. So, if the manifestation is imperfect, there is the power behind it that can manifest perfection.

You can not see the power in the block of ice, but it is there, and you have only to change the form to see the power. It must change to steam.

You can not see the oak tree in the acorn, but it is there. You may leave the acorn upon the shelf one year or five years, but when you take it down and give it the right conditions, it begins to manifest the oak tree.

Now here is the point I want you to get clear: the First Cause, we have attempted to prove, is Intelli-

gence, and that Intelligence has imparted itself into creation, and every part of this creation has a degree of intelligence, according as this First Cause has manifested or imparted intelligence into it.

We all say man is the highest intelligence, and man, also, imparts himself into his creations. Man imparts himself into his own signature. A bank teller recognizes it right away. Each one of us impart ourselves into our work, into our creations. Man, being the highest, has dominion over the lower; the higher always controls the lower, and when man understands what his powers are, then he understands that conditions are subject to his spoken word.

Every part of this body has a degree of intelligence. You can direct that intelligence and command it. Man's mind is a focusing power, and you speak to that intelligence and it responds. This is simply common sense. If your conditions are not what you want, then speak into the Universal, but if you make a mistake in speaking the Word, you get the result, so you must know that the words you speak are right, since you must take the consequences. Then, if what we speak for comes into manifestation, we realize that life is something that carries responsibility. What you are thinking today, you will have to face tomorrow or next week. You manifest power and you can not help it. We are responsible for that which comes into manifestation through us.

Man, being the highest, has power to build (not create, see the difference?), he has power to use that which has been created; then in his building he must use that which has been created. He must build from God's standpoint. He must build from the Truth.

You have power to connect yourself with this Universal Power, and get all the power you need. Now, a man with money can bring material from all over the world and concentrate at a given point, and build a beautiful structure, with the knowledge of this Truth. You have power to bring the necessary

money to build the structure, if you only connect yourself with the right Source, the Universal, that is the only Source. Do not make the mistake of going outside. If you attempt to build anything, put in only the material that will build what you want.

We talk about the material and the spiritual. Are they not both one? Intelligence and Love you will call spiritual when they are sent out together. Power and Life you will call material. You send out Love and Intelligence from one soul to another; you call that spiritual. Do not you see that it is but different combinations of the same material? We only make the difference in order to be understood. There is but *one source, one substance, one power and one manifestation*. The manifestation is according to the qualities that are in the manifestation.

There is *one power, one life, one family, one child, one Father, and all is one*.

A TREATMENT.

The Presence, the Intelligence and the Power that fills all is perfect Action in all. I am acted upon mentally and bodily by the Presence that is perfect Intelligence and Power. My thought of things, all my convictions, are formed by this Intelligent Action. My body is in its keeping. This Intelligent Power is in full control of each organ of my body; every thought is shaped by its wisdom; every part is obeying its will; it circulates in my blood, pulsates in my heart, is the breath of life in my lungs and the sensation in my nerves. The Presence is active always within and around me, and the result is perfect order, perfect action — FANNIE B JAMES, in *Fulfillment*.

“Man becomes aware of universal order, of beauty and law, only as he becomes a voluntary part of it. Only through the fidelity of his moral life does he feel beneath his feet a sure foundation, only as his soul glows a spark of love does it recognize the celestial ether of which it is an atom.”

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

194. Will you interpret the act of Jael as described in the fourth chapter of Judges? I heard a sermon upon it last Sunday in which the preacher, one of our most gifted, after quoting many comentators, said that none of them satisfied him. They all agreed that it was a dastardly, treacherous deed. His idea was that Jael had all the qualities of a good woman, and her first thoughts and acts were the outcome of inbred courtesy and goodness of heart, but as she looked upon the sleeping warrior it came upon her that she was harboring an enemy of the Lord God of hosts, and that she must do away with him. In murdering Sisera she was doing the bidding of her Lord, in spite of the condemnation she would surely incur from her people for violating the established laws of honor and hospitality.

This does not satisfy me. God could not say at one time, "Do not kill," and at another, "Murder my enemy." And why does Deborah sing, "Blessed above all women shall Jael be, the wife of Heber the Kenite, blessed shall she be above women in the tent"?
— M. E. T.

God is Love, changeless and unalterable. Love prohibits killing; consequently God cannot command nor commend the taking of life. The act of Jael may have been a historical fact or it may have been a legend, which is allegorical in its representation of the existing state of affairs with the children of Israel. The song of Deborah was a song of victory, reciting the points gained by the people in the contest, and which embodied this story of Jael with all the embellishments which her enthusiasm suggested. But, in our interpretation of the Bible, we look for the teaching, the lesson contained in the event or legend or allegory. Sisera represents the natural man, who is in bondage to the sense. Jael represents the emotional nature, which, without the guiding hand of wisdom, is impulsive in its action. When the intuition of this nature recognizes its bondage it seeks freedom, and looks for the means of release. Truth proves to be the power which breaks all bonds, and Faith is the understanding active in the application of Truth. These are typified by the nail and the hammer, which

Jael used to destroy Sisera. In the light of this interpretation the lesson is clear.

195. (a) Would it be possible to cure a person of the liquor and tobacco habit without first interesting that one in a knowledge of the Truth?

(b) Why did Christ descend into hell? — M. E. R.

(a) Yes, such cures are often effected, but to make the healing permanent, it is necessary that that one should gain a knowledge of the Truth, and apply it in all his living. The healing is apt to lead one into the study of Truth, however.

(b) This statement, "He descended into hell," is taken from the Apostle's Creed, and refers to the time Jesus was in the tomb, and his soul supposed to be in the place of departed spirits—hades. This is but a man-made doctrine, and to us it simply means that Jesus descended into the very depth of human experience that he might be "tempted in all points as we are," and still rise superior to it all.

196. Is not what we call matter really Spirit? If not, what is it? If it is nothing, what is the use of struggling and striving for homes, clothing, etc. Please help me out, this keeps me awake nights.

Every cell of the countless number which compose the body, or any other so-called solids, is intelligent, as has been proven by various experiments. Intelligence is Spirit-substance; hence matter is spiritual rather than material, it is crystalized Spirit, Spirit in a lower rate of vibration. A good illustration is the different forms which water takes. If it is condensed or vibrating at a slow rate, it is ice; if freed by a rapid rate of vibration, it is steam. These are different forms of the same thing, just as body and soul are different forms, or degrees, of the same substance—Spirit. We do not need to strive and struggle for clothes, houses, etc., for "the Father knoweth ye have need of these things," and when we recognize that our whole life is spiritual, and not material, when the Kingdom of God is established within us, then do we attract to ourselves all that we need, and all our wants are supplied.

Class Thought. November 20th to December 20th, 1905.
(Held daily at 9:00 P. M.)

**The Living Christ now casts
out all demons of fear and
evil, and restores the peace
that passeth understanding.**

Prosperity Thought.
(Held daily at 12 M.)

“Son, all mine is thine.”



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,
913 Tracy Avenue, Kansas City, Mo.



Application for Treatment.

The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:19,20.

TO THE SOCIETY OF SILENT UNITY,
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS—I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME _____

STREET _____

TOWN _____

STATE _____

Notice to Applicants: We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, everything that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you," covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions under head of "Society of Silent Unity," on the preceeding page.

If you desire membership in the Society, a written request to be enrolled is all that is required.

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

Society of Silent Unity,
913 Tracy Avenue, Kansas City, Mo.



Devoted to
Practical Christianity.

Entered in the postoffice at Kansas City, Mo., as second-class matter.

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Publishers' Department.

TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Terms of Subscription. Per year, \$1.00; six months 50 cents; three months trial (including WEEK WISDOM), 15 cents. To foreign countries, \$1.25 per year.

SPECIAL TERMS. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.00.

One three years' subscription to one name for \$2.00, if paid fully in *advance*; you must be paid up to *date* before you can get benefit of this rate.

One five years' subscription to one name for \$3.00 on same conditions. If you are in arrears even a month, you must enclose enough to pay your subscription to *date* before this rate can apply.

Under above terms we cannot send UNITY to a friend and credit your subscription for two years for \$2.00, our object being to enable you to send UNITY a year to two friends for the price of one.

Because of the many demands upon his time Mr. Fillmore has been unable to prepare his lesson for this issue. But there is no lack; three splendid productions are in its place—"Every Man a Moses," by Geraldine D. Robinson, "Soul Culture," by Jennie H. Croft, and the lecture by T. G. Northrup. The lesson by Mrs. Robinson was sent to us sometime ago in manuscript by some kind friend, whose name we have lost, and we have kept it on hand waiting this opportunity to publish it. We think it appeared several years ago in *Universal Truth*. If the one who sent it to us will please drop us a line we will return the manuscript to her, also send extra copies of UNITY of this issue.

Since the last issue of UNITY our Charles Edgar Prather has gone and taken unto himself a wife. The event took place on the evening of October 18th at the home of the bride, Miss Roxane Filkin, one of Kansas City's Truth girls. The usual happy accessories were not wanting and the occasion was a very pleasant one. Our Brother D. L. Sullivan tied the knot, and we know it was done good and strong, and will never slip out. Unity folk were out in full force. All kinds of pretty and useful gifts were laid at the altar of the new home with the best and choicest blessings from friends present and absent. May the love that never faileth be the love that has consummated this union.

THE CHICAGO CLASS.

The Spirit that drew us to Chicago made no mistake. We were warmly received by many friends, and generously provided for, and our lessons attended by a much larger number of students than we anticipated. We gave twelve lectures in Mr. Shafer's hall in the Masonic Temple that comfortably seated one hundred, and it was always filled, sometimes to overflowing. Mr. and Mrs. C. A. Shafer had prepared the way, and we were very much at home among their people. In the closing lessons many testimonials were given, some of which were taken down in shorthand by Miss Emma Buck, with the intention of publishing them in UNITY. However, upon examination we find that they are so extremely personal that it is not our pleasure to do so. We found Chicago the most prolific field for a large spiritual work that we have ever met, and her people are alive and appreciative. We shall hereafter have a much warmer feeling in our hearts for them, and if any of the Truth seekers from any of her many schools come this way we want them to call and see us. They will be welcomed by all the UNITY workers.

DEAR UNITY—The New Thought library, reading and lecture rooms have removed from 3907 West Bell Avenue to 724 N. Compton Avenue, St. Louis, Mo. We are nearer our old Center here. We opened in our new quarters last Sunday at 10:00 A. M., and lectured at 11:00 A. M. upon the "Seventh Sense." We are steadily and perseveringly sowing the Truth. "In your patience possess ye your souls," is our motto.

We have changed the name of our little band from, "West End Church of Practical Christianity" to "The St. Louis Unity Society of New Thought." In the common understanding of the word "Church," this term applied to us is misleading, as we have neither creed, forms nor ceremonies. We meet to worship, as we believe Christ taught, in the simplest manner possible. We meet to practice Divine Healing in ourselves and others. We meet to study the spiritual interpretation of the Bible in order to unfold the highest understanding. We welcome all who come, and bid God-speed to all who go from us. We have had some wonderful demonstrations. We use the UNITY Thoughts and Bible Lessons. Send out your blessings, friends of UNITY from the everywhere to this little band in St. Louis, that stands for freedom in unity, simplicity in truth. Live in all living, and the highest unfoldment of Divine Mind.—THERESA B. H. BROWN.

A "sweet" reception was tendered by the Unity Society of Practical Christianity on October 27th to Mr. and Mrs. Fillmore upon their return from Chicago and Mr. and Mrs. Prather upon their return from their honeymoon trip in Southern Kansas. Forty pounds of delicious home-made candies were used.

Mr. and Mrs. Towne, of Holyoke, Mass., spent two hours in Kansas City on their return from the Portland Fair, and were given an informal, but delightful, reception at Unity Headquarters. *Nautilus*, of which these good people are the editors, is always like its authors—bright and sparkling, and it was a joy, indeed, to become personally acquainted with them.

FROM ANNIE RIX MILITZ.

The many friends of Mrs. Militz, who is now traveling in the Orient, will be interested in the following extracts written in private letters to Mrs. Besly and Mrs. Parmelee, of Chicago, and begged of them for UNITY readers by the editor:

Extract from letter from Mrs. Militz to Mrs. Parmelee dated, Mid Ocean — on board the Korea, February 18th, 1905.

We are having a very heavy sea this morning, which just suits me, as it shows what the Truth can do in keeping one poised and free from all sickness. I know I should have been very sick were it not for the blessed knowledge that I have, for several times my head began a sickening ache and my stomach began to stir ominously. But with a word and a happy-cooperation of oneness with the Spirit, all was peace in a moment. But I give God all the glory, and I am glad. Our ship behaves royally, at times there is no more motion than on the ferry boats. But she is a great pitcher, which they say is more trying to "mal de mer" than rolling. The waves are breaking over her bow and one of them has broken the rail and bent it as though it were tin.

Extract dated Yokohama, April 3d, 1905.

I went to work immediately on arriving by visiting a patient, and the following day conducting a meeting, and I have been busy ever since

Yesterday, through the influence of a Japanese lady who is a Christian and attends my services, I visited the Japanese prison and addressed the women (about forty prisoners) and also spoke to the officers and their families, and was listened to most attentively. Of course, my words had to be interpreted, and so I could not talk much or very long. Last Saturday night I had a party of young men to listen to a prosperity lesson and they were very much interested.

The cherry blossom time is near at hand. In about ten days the trees which are planted everywhere will send out their blooms which are large, many double and very profuse, for the Japanese have cultivated the trees to bear flowers only. I have an invitation to the Emperor's garden party. He has but two a year, the cherry blossom fete and the chrysanthemum, and they are great affairs. Tomorrow night I am going to a Japanese dinner and eat with chop sticks and sit on the floor, and all kinds of strange things will be served to us. Next Saturday they have the famous Fire-walk in Tokio at the Shinto Temple, and my hostess and myself intend to witness it. The jinrickishas are a great institution. I did not know they were so generally used. They are the principle means of conveyance here and are used by the foreigners (so they are designated) as commonly as street cars at home. At almost every corner they stand ready to be hired. They run at the speed of an ordinary horse, and sometimes travel fifty miles a day. The average fare is about fifteen sen a trip (about 7½ cents).

Much of my time has been spent becoming acquainted with the foreigners through visits, teas, tiffins, etc. The most interesting of all the things I have seen are the people themselves, such quaint little folk, so plentiful so busy, so courteous, so contented; always laughing, no matter how hard the work they are doing or the burden they are drawing or carrying. Their language has a musical sound, something like Italian. As they pull and push their heavily loaded carts they always chant a refrain, not

always the same, something as sailors sing, to work in unison. The puller says, "hoolda" and the pusher "hi-da." "Hoolda" they alternate as regularly as the ticking of the clock. When there is an extra issued by the Japanese newspaper, a boy called a gongi carries it from house to house of the subscribers, and he is a most theatrical looking individual with his bare legs and short trunks, his head kerchief tied, so that the corners stand out like Mercury's wings, and they run with a light trot that rings a bunch of bells worn on the thigh. Then the babies, babies, babies everywhere, always strapped to some one's back, usually their little brother or sister's.

Extract from a letter dated Yokohama, Japan, May 16, 1905.

Since I wrote to you I have been to Tokio, saw the Fire-walking ordeal, the ancient feudal buildings, mortuary tombs, parks, temples, of that immense city (ten miles square and nearly 1,300,000 inhabitants). I attended the Emperor's garden party, also I have visited Kamakura, now a little seaside village, once a large capitol size of San Francisco. There I saw the Dai Butsu or great Buddha, a bronze colossal statue, 50 feet high and 35 feet from knee to knee as it sits in contemplation, and the image of Kwannon, Goddess of Mercy. By the way, I am said to resemble—an observation made by some geisha girls to each other while gazing at me in their child-like curious way.

Extract from a letter to Mrs. Besly from Mrs. Militz dated Yokohama, Japan, April 6th, 1905.

As I took my pen in hand and began to think of some of the things I would like to write about to you, it occurred to me that you would like to hear about the Fire-walking ceremonies and hot water tests. I did not see the hot water test, but saw the whole of the Fire-walking ceremony. The priests, who walk it first, went through a species of exorcism around a heap of glowing charcoal, which was about four feet broad, sixteen feet long and a foot high. The leader took a long bamboo pole and beat the center length flat for a path. When they had subdued the fire-gods (Salamanders) and chased away the devils, then one of them tramped through the flattened charcoal. Then the other three priests passed over, and I suppose there must have been nearly a hundred people of the lay class, besides four foreigners (Europeans and Americans) walked the same path. The feet were bare. If you will get Percival Lowell's "Occult Japan" from the library, you will find there a good description of the ceremony on page 47. This one differed in many respects from the one he saw, notably as to the salt, none of it being thrown on the fire, but on the ground about it at the compass points. What is my explanation? The gods are the powers which the Shinto priests and devotees, believe they can draw to themselves for protection and other expressions of good by their ceremonials. Their faith fills them with power that not only makes themselves immune from the fire, but also those who follow them over the coals. I noticed they shook their wands (gohei) over every one who started to walk. It is but another exemplification of the old words, "According to thy faith be it unto thee."

When I first stopped in Japan I intended to remain two months but my host and hostess have persuaded me to stay until the fall, and yet it was not they but the Spirit that has shown me what there is for me to do here, before I go to India. My work is increasing, and Mrs. Thorn, my hostess, is ready to carry on the work after I leave.

Extract from letter dated Yokohama, Japan, September 30th, 1905.

In ten days I sail for India, after a stay of over seven months in this beautiful land. It seems almost like starting again for the Orient, for my home here has been so happy and replete with spiritual work and experiences. One of them was a case of child birth, just a month ago today, and in many ways I was reminded of our joint endeavors for dear Mrs.—. But I had an advantage in this co-operation on the part of all, even the doctor. But it started in as a hard case, and the doctor was getting his instruments ready to take the child when I arrived, for there had been no progress, only rigidity. The change was so marked and the progress so perfect, in spite of wrong presentation, (the child righted itself) first child, advanced age, (35 years), etc., that the doctor was filled with wonder, and it was newsworthy everywhere; the event taking place in a hotel and the lady well known, so the bulletins of her welfare were passing from friend to friend hourly. The relief was jubilant, and the painlessness of it all dazed all who did not understand the Truth and its power. It was a mighty testimony.

BOOK REVIEWS.

BY J. H. C.

SELF KNOWLEDGE (ATMA-JNANA). By Swami Abhedanda.

After a silence of about two years this gifted Hindu writer and scholar has published a new book which will be welcome to students of Truth, whether it be found in the Eastern religions, in modern thought or elsewhere. In the first chapter the writer deals with that much disputed question, "What is matter?" and tells us that spirit and matter are two modes of the one Eternal Substance. In the succeeding chapters he treats specifically with the "Knowledge of the Self," "Search after the Self," "Realization of the Self," "Immortality and the Self," and in a most practical manner, yet with great power and clearness of style, is each subject dealt with. Those who are interested in the study of the Vedic Scriptures will find this book touches a new field. The Hindus, with the power of concentration which has been gained through numberless generations of training, have arrived at a deep understanding of man's inner nature, and, while we may not agree with all of the Hindu teaching and doctrines, we find much of truth and of helpfulness in their writings, and welcome a book from such an authority and scholar as Swami Abhedananda. Published by the Vedanta Society, New York. Cloth, price \$1.00.

PRACTICAL APPLICATION OF DIVINE PRINCIPLE IN OUR EVERY DAY LIFE. By Pauline Sayre.

This booklet comprises a series of three talks upon the science of life. The teaching is couched in simple yet forceful statements which are applicable to every station and condition in life. Many good affirmations are given for those who need formulas. The first talk is upon the Science of Life; the second upon faith and the power of thought and the third talk deals with plenty, success and prosperity. There is also a short talk upon healing at the close of these sermonettes. The book is good for beginners in the study of Truth, for it contains so much practical advice to one beginning the practice of the principles of Being. Neatly bound in white paper stamped in gold, it is a

very attractive booklet. Published by the author, and copies may be obtained at her address, 313a Quincy Street, Brooklyn, N. Y. Price, 25 cents.

THE WALT WHITMAN NEW THOUGHT CALENDAR, for 1906
arranged by Wm. E. Towne.

This calendar is printed on heavy cream-tinted paper. On the first page there is a picture of Walt Whitman; and each succeeding page, and there is one for each month, contains a quotation from Whitman's poems which voice the freedom and power of the soul. Whitman was a seer who realized the Divine Principle of Life. Compiled and published by Wm. E. Towne, Holyoke, Mass. Price, 25 cents.

VIBRATION. By Mrs. L. Dow Balliett.

Based upon a system of numbers as taught by Pythagoras, the author teaches how to attain success through the strength of vibration. Every letter of the alphabet has its own rate of vibration and color. From the name and date of birth the student of vibration can find his key-note, his color, his tendencies and characteristics. You may determine the possibilities before you in life, and apply the principles of vibration in the successful choosing of a profession, a wife or a home. The book is very interesting, and as an entertainer the truth of the character delineations must be admitted by all. Full directions as to the manner of finding your vibrations are given in the book. A New Thoughter will turn all knowledge to good use in developing character and attaining the highest and best for himself, and while we may not depend upon these indicators to govern our lives, we may not despise them altogether. All power is vibratory, and numbers, names, colors, etc., may be intelligently used to add to the strength of our character and position in life. Published by the author, and for sale at her address, 1001 Atlantic Ave., Atlantic City, N. J. Cloth; price, \$1.00.

The Spirit has impressed me to write you a short chapter of personal experience in Truth-seeking, thinking it might give you added encouragement and inspiration in the excellent work you are doing.

When a boy, in the way the world counts time and age, the spiritual consciousness of the Father was given me, as well as the realization of my former existence in Absolute Being. The clergymen of the churches in my village could not "make out" my thought, but encouraged me in what they termed, "God works." Their theology was quite a source of trouble to me those days, and a great desire was implanted in me to go to the schools where they had pursued their studies, that I might the better understand their attitude. After completing my college course I entered a theological seminary, not with any intention of entering the ministry, only for the above purpose. The faculty of the seminary knew of my desire and purpose, and encouraged me to pursue my study and thought with them. I was a sort of a unique student—"one without precedent," as a member of the faculty expressed it. The humble, but consistent, attitude was maintained and respected, and, withal, the experience was one of great advantage to me, and I trust of helpfulness to those with whom I came in contact. Almost from the first I was in demand to supply the near-by churches, and in time there were more requests for the young student with "the newer and deeper

spiritual truths," than I could well supply. During this time I knew not of their being so many brethren who were at-one-ment with me in thought, but this knowledge was to come to me later. Naturally I was urged to enter the work of the church's ministry, and with all my peculiar views and new mode of thinking was so set apart by the most liberal men I have ever had the pleasure of knowing in the church.

The test was to come now. After three years of teaching and healing successfully, the seeming reaction came of persecution, and I was forced from the pulpit and church. I now understand why this was so. It was my own fault, or, rather, lack of understanding. At times I was fearful of the non-reception of Truth. This, and probably this alone, was the reason why commotion was produced in the minds, and therefore the outward manifestation, of others.

I went immediately to Rochester, rested after the so-called trying experience, and after becoming refreshed in spiritual thought and meditation, began my work of teaching and healing outside of the churches. I met Dr. J. G. Murray, whom you know, and we were united in the work until I had to obey the leading of the Spirit. In the silence, all of the while of my being in Rochester, the Spirit saith, "You are called to demonstrate the Truth in the churches," which seemed so preposterous after my being forced out of the church. Many of the students of Truth did not believe in organization, and believed organization was a hindrance to Truth. And while in the silence the Spirit would say, "You are called to demonstrate the Truth in the churches. You are to demonstrate over organization. There are no hindrances in organization. Speak the Word." It seemed very strange to my mortal consciousness that this should come to me after every church tie had been severed, being in the world-at-large in the freedom of my work. How it was to be brought about I knew not, and not having any individual desire to go, I was assured if in truth this was the Higher leading it would be so demonstrated.

In about two months I received a letter from a friend, who is president of one of our Western New York colleges, stating his leading of the Holy Spirit, and the desire of his Presbytery. It was an invitation to become a member of the Presbytery, and to accept a pastorate in the Presbyterian church. After due consideration of the great work I was destined to do, should I so accept, and with a realization of the great opportunity for teaching and demonstrating the Truth, I became a member of Lyons Presbytery; the Presbytery having full knowledge of my position in relation to the Truth, and my non-subjection to any doctrine or teaching of the church that did not accord with Truth principle. There was nothing sacrificed. The result is an added heaven in one of the most conservative of churches, and the opportunity of fulfilling the word of the Spirit in teaching the Truth, and in demonstrating over all so-called hindrances. We are happily engaged in our work in a most beautiful section of a beautiful country, overlooking Lake Ontario, and from this point we are sending to the world brotherhood our highest thought in the power of Spirit.

We kindly invite Mrs. Fillmore and yourself to visit us should either or both of you come to the Empire state. Also I should like to have my people have the opportunity of hearing you teach the Truth from the pulpit and class-room of the church. The door of the church I serve is open to you with hearty welcome awaiting you. — DON G. HUSTED.

Holiday Books.

Now is the time you should be securing your remembrances for your loved ones. No more appropriate gift can be made than a good book, which is not only beautiful but radiant with blessings.

SONG OF THE SOUL VICTORIOUS.

BY ELIZA PITSINGER.

This beautiful poem of twenty-two verses is printed on fine heavy enamel paper, on one side only, two verses to the page, with beautiful flower designs in color. Size, $9\frac{1}{2} \times 8\frac{1}{2}$ inches. Tied with silk cord with tassel. Price, 25 cents.

WEE WISDOM'S WAY.

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This booklet of 64 pages contains the whole gospel of healing and salvation in a nutshell, and is one of the most delightful stories published. The language is plain and simple, and describes how the Day family was healed. Title printed in red on cream cover paper, and tied with red silk. Price, 25 cents.

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A revelation of the loving Spirit—Father—God—at the center of our being. In beautiful white enamel paper cover, in gilt. Price, 25 cents.

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The standard and most spiritual lessons in Truth in the New Thought. Bound in cloth, stamped in gold, and gold top. Price, \$1.00.

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Beautifully bound book of 168 pages, boards. A charming Christmas present. Price, 75 cents.

SPECIAL: We will send you all the above books, amounting to \$2.50, for \$2.00.

THE BUILDING BONDS.

You will find the Unity Building Bonds a safe investment bearing five per cent interest per annum. Our Trustees will allow you to buy them on installments of \$5.00 each until the amount of the bond, \$50.00, is paid in.

Should you at any time wish to convert your bonds into cash, you will have no trouble in doing so, in a reasonable time as the property is getting more valuable daily, and the bonds will eventually be worth a premium.

When bonds are purchased in full, such money will begin drawing interest from date received, but the bonds will be issued January 1st. Address, CHAS. E. PRATHER, Business Manager.

For \$1.15 we will send UNITY one year and "Wee Wisdom's Way," a booklet of sixty-four pages, by Myrtle Fillmore.

For \$1.25 we will send UNITY one year and WEE WISDOM, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.35 we will send UNITY one year and "Twelve Lessons in Truth," by H. Emilie Cady.

Gifts For Children.

Here are some of the choicest New Thought books for young people, and we make the following special combinations for your benefit:

COMBINATION, No. 1:

Elsie's Little Brother Tom, (75c).	}	75c.
Wee Wisdom's Way, (25c).		
The Garden, the Gate, and the Key (Vol. III. Wee		
Wisdom's Library, (25c).		

COMBINATION, No. 2:

Wee Wisdom's Library.
 Vols. 1, 2 and 4, short stories, poems, etc., 64 pages each.
 Vol. 3, The Garden, the Gate, and the Key, 48 pages.
 Vol. 5, Drops from Wee Pens (short stories by the children themselves). 64 pages.
 Vol. 6, Summer Stories (short stories by the children) 64 pages.
 25c. each; all six volumes for.....\$1.00

COMBINATION, No. 3:

Elsie's Little Brother Tom (75c), and
 WEE WISDOM, 16-page monthly magazine for children, one
 year (50c), for.....75c

Until January 1st, 1906, we will send the following choice booklets for only \$1.00:

COMBINATION, No. 4.

Lessons in Truth (one volume, paper), by H. Emilie Cady.
 Wee Wisdom's Way, by Myrtle Fillmore.
 Finding the Christ in Ourselves. by H. Emilie Cady.
 Love: The Supreme Gift, by Henry Drummond.
 Directions for Beginners, by Charles Fillmore.

A New Magazine.

Just as soon as we have a subscription list sufficient to give us second class privileges in the mails, we shall issue the first number of a magazine entitled NEW THOUGHT DIET. The title explains its character. It will be 5 cents per copy or 50 cents per year.

Send in your subscription now. It does not make any special difference whether you send the price or not — we want your name if you desire to be a subscriber. And who, we would ask, among the New Thought people the world over, can afford to be without such a guide? Great ignorance prevails among all classes of metaphysicians on the food question, and there is no publication that treats the subject from the spiritual view-point. This NEW THOUGHT DIET will do, and every one seeking to spiritualize the body, should take it. Send all subscriptions to

UNITY TRACT SOCIETY.

913 Tracy Ave., Kansas City, Mo., U. S. A.

We have a number of the second and third booklets of Lessons in Truth, by H. Emilie Cady, containing lessons 5 to 12 inclusive, which may be had for 15 cents a copy. The first booklet, containing the first four lessons, is now out of print, the entire course being published in one volume complete.

METAPHYSICAL PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal. With **UNITY**, \$1.50.
- EXPRESSION.** Monthly \$1.58 a year; 24 Lower Phillmore Place, London, W., England.
- THE HIGHER THOUGHT.** Edited by Evelyn Arthur See and Agnes Chester See. Monthly. \$1.00 a year. 459 La Salle Ave., Chicago, Ill. With **UNITY**, \$1.50.
- FULFILLMENT.** Edited by Grace M. Brown. Monthly. \$1.00 a year. Box 445, Denver, Colo. With **UNITY**, \$1.50.
- MIND.** Edited by Charles Brodie Patterson. Monthly. \$1.50 a year. Oscawana-on-Hudson, New York. With **UNITY**, \$2.10.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 105 Stenier St., San Francisco, Cal. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.25.
- THE NEW WAY.** Devoted to Unfoldment of the Higher Life. Monthly. \$1.00 a year. Washington, D. C. With **UNITY**, \$1.50.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 7 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.

MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society. Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Warwick Hall, Eighth and Oak Streets.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 913 Tracy Ave.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

An Opportunity.

A new edition of "Lessons in Truth," by H. Emilie Cady, the easiest, simplest, and most practical course of lessons in Practical Christianity published anywhere, are now ready for delivery. These wonderfully inspiring lessons appear in one volume complete instead of in a series of three booklets as formerly. They are printed from new plates and bound in attractive style, and sell at 50 cents in paper binding, \$1.00 in cloth. We have a few copies of our regular \$1.25 cloth-bound edition, which you may have for 75 cents a copy.

HOMES AND CENTERS OF TRUTH.

- Home of Truth, 903 Tenth Street, Sacramento, Cal.
Home of Truth, 1327 Georgia St., Los Angeles, Cal.
Home of Truth, 1231 Pine St., San Francisco, Cal.
Home of Truth, 2527 Central Ave., Alameda, Cal.
Home of Truth, 275 North Third St., San Jose, Cal.
New Thought Center, C. R. Wheelock in charge. 1245 Park Street, Alameda, Calif.
Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
Divine Science Home, 1560 Race Street, Denver, Colo.
Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
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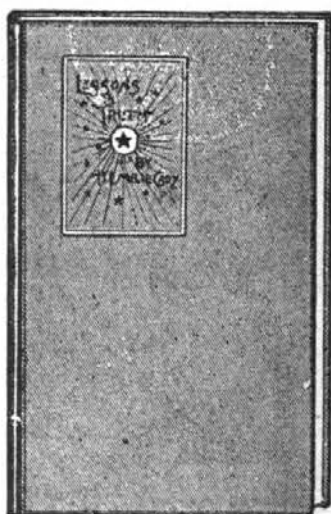
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Unity Tract Society,

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UNITY

"Ye shall know the Truth, and the Truth shall make you free."

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DECEMBER, 1905.

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—Eph. 2:20.

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It has a local attendance at its various meetings of about 500. It is called the Unity Society of Practical Christianity.

An auxiliary Society, called the Society of Silent Unity, has a membership in all parts of the world of about 12,000.

The local Society owns property at 913 Tracy Avenue, Kansas City, Mo., where its meetings are held in a temporary building—a permanent stone and brick structure of adequate proportions being under construction.

The doctrine promulgated is summed up in the name of the Society—Practical Christianity.

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“Go ye into all the world and preach the gospel to the whole creation.

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For full information call or write to

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Devoted to
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VOL. XXIII.

KANSAS, CITY, MO., DECEMBER, 1905

No. 6.

METHODS OF SPIRITUAL HEALING.

BY HORATIO W. DRESSER.

Nearly always when descriptions of the process of spiritual healing are given, with the object of aiding the learner to acquire the methods implied, the student finds that there is still something intangible. Thus must it always be in a sense, until the methods have been put to the tests in actual experience. The description is of the letter; it is the experience that is spiritual. All that a description can hope to achieve is to convey hints, which must be verified by experience. But in the following quotation from the lecture notes of Julius A. Dresser the essence of the process is conveyed more directly than usual. The quotation is taken from the midst of explanations in regard to the general theory of healing, and begins with the supposition that the healer is seated by the patient, the latter receptive, the former filled with the consciousness of "the truth of the patient's being"; and continues as follows:

"Now suppose you realize that God is everywhere, therefore that He fills this room, surrounds the patient, even fills him without his knowing it. Then go on from that point to realize what God would be and feel in the patient's place—calm, without fear. Therefore, think of the patient as losing his fear, serene and at peace. . . . God is perfect health, therefore the patient is feeling the healing effect of His presence in every part of his being. God is perfect wisdom and action in every way, therefore the patient is yielding to the better way, to the wisdom that is coming in as a part of

himself. Regard the patient as seeing for himself wherein he is weak and unwise. See him realizing the better way of perfect wisdom, now coming into consciousness as his own thought of improvement. See this especially in so far as you may have learned wherein the patient has caused his trouble by un wisdom.

“Another way of thinking. Imagine God the Father, the eternal power, infinite wisdom and love, as a Person looking more fully and consciously into the patient’s mind (than you can look) and saying to him, ‘You are perfect in your physical design, and only interfere with it by your undeveloped character and unwise ways and fears. Now have peace. Feel my perfect design in every organ and function. See everything within you as perfect. Your illness, your inharmony is only the result of your mistakes. Have peace. Let these errors go, and be at peace, and wiser. I am your wisdom, your very life and strength, your intelligence and power. Let me have you perfectly. Then your perfection will be gained in all ways, and on each plane of your being.

“Now what is the effect of these thoughts of yours? Your patient has been gaining, and he will be conscious of the improvement later. . . . He may have been thinking of his unwise conduct — that which caused his trouble or illness — and seeing the foolishness of such ways and thinking he will certainly be wiser. I have caused such thoughts many a time in the mind of a patient. Not that I thought precisely what he did, but that his thoughts resulted from my realization: he saw in part for himself what I more fully realized for him.

“Now is this practical or visionary? Let your own thought answer. God is our life and wisdom and power. He is *living* us and developing us all the time to be more like Him, that is, to become wiser and stronger individuals, more loving and better in every way. . . . In the silent treatment there is much of that developing and growing in a short

time. That new development is displacing the state of mind and body that was the patient's disease.

“When everything is arranged as here for a treatment — the recipient intentionally receptive and open, desiring help; and the sender positive, and thinking the kind of thoughts which of all others have the most power — work is sure to be done. . . . You cannot afford to doubt it, and thus hinder an effect that must in a measure take place inevitably. . . . A result that is as inevitable as the sunshine from a luminary that cannot keep its sunshine back. . . . God's creatures must get it (spiritual help) unavoidably, and they cannot prevent it. That is why you cannot afford to doubt. The simple fact that you and your patient arrange for such work being done shows that some effect will be inevitable. Minds together mingle, unavoidably. . . . If an intelligent direction is given to the thought (the power) that is going to do the work, the result will be greater. In proportion to the patient's receptivity, also, and his confidence and faith in the power of this way of being helped, will the result be greater. . . . As a practitioner's understanding increases and his intuitions develop, and as he becomes active more and more on the Godward side of his work — out of himself and the human way of thinking — so his effectiveness will increase.”

Obviously, the ability to enter into the fullness of such a consciousness depends upon the previous acceptance of the theology implied in it. For there is a great difference between regarding oneself as a center of life and power, and regarding man as at best a recipient of wisdom and love from “the giver of every perfect gift.”

The therapeutic experience is primarily social rather than individual. It is a recognition, not merely of our utter dependence upon God, but of the great truth that we are “members one of another.” Hence the statement quoted above, that two people cannot sit down together, the one

desiring help, the other longing to give it, without producing a beneficial effect, has in many cases proved to be the clinching argument, the one that has encouraged the beginner to make trial of the method.

Nevertheless, the same principle applies with equal force to the individual. If "God and one make a majority," to enter into conscious oneness with the Father is to experience the blessings of divine sonship. In order to make this realization very vivid, one may regard one's higher self as the healer, one's disordered self as the patient, and objectify the problem to be solved. In this way one may, for the time being, transcend the consciousness of sensation, lift all active thought to the higher level, and give oneself over to a detailed realization of what it means to be a child of God. To do this in all humility and receptivity is in very truth to feel that the soul is at best merely an instrument, guided, sustained, carried forward at every point. Hence the self that one "affirms" is the individuality through which the ever-present Father is fulfilling a purpose. One prays that that purpose, whatever it may be, shall be achieved. One is ready to do the work that is given, to meet the circumstances at hand, learn the lesson of the present conflict. Hence no complaint is uttered. There is no sense of impatience, no desire to run away from the given situation. Instead, there is a sense of peace, of quiet restfulness, and thankfulness. One does not expect to solve the present problem by itself. One sees that it is inwrought with the whole of life, just as one's mere self is related to a larger whole. Therefore one seeks, above all, the truth of the general situation, and, in the light of this, the wisdom which applies to the case in hand.

If one could always attain this sense of peace and adjustment, if one could maintain it with calm persistence, no other method of self-help would be needed. This adjustment is the ideal, and it should

ever be held before the mind. But as it is sometimes less easy to mount the supernal heights than at others, it is well to know of other methods, regarded as introductory to this. It is an aid, for example, to dismiss all care, remove all nervous tension, and quietly settle down into the living present, with no effort to attain or to aspire. One therefore reminds oneself that one cannot achieve all ends at once, that to become rounded-out means to take up one tendency after another and lead it into line. One endeavors to come to judgment in the moment of life that just now is. One frankly acknowledges what has been accomplished, what remains to be done. One makes no claims, one makes no promises. The plain, unvarnished truth is what one wishes.

It is important for every one to be able thus to discriminate the soul—regarded as essentially ideal, aspiring to be perfect—from the conditions of its evolution. Then the past that one regrets, the memory that causes pain, the experience that causes shame, will be connected rather with the self which one used to be. For the very fact that regret and shame arise shows that the soul is already far more than once it was. Once there was only a dim consciousness of a better way, a well-nigh impotent awareness of an alternative. But now the weaker element has become the stronger; the higher alternatives have prevailed.

It is an entirely new thought to some people to reflect that there is a part of the self that is never ill, never sins. Yet one must believe this if one holds that the soul is a son of God, reared in love, sharing the divine life, never separated from the Father's care. To accept such a belief is to conclude that at heart the soul is pure, true, genuine, free, beautiful. That being so, one may very well give special thought to this conception of the soul. One will then see that what appeared to be an enveloping fear was relatively superficial. One

apparently gave way to doubt, but in deepest truth the soul remained at heart loyal, serene. The hours of pain that swept over the inner life seemed to carry everything before them, but, far within, the soul was at peace, inspired now and then by enticing glimpses through the mist of doubt. Hence one must judge, not by the experience, but by the inmost attitude. One must put together these profounder hints concerning the soul's real belief and take the erect, strong attitude which they suggest. After a time this ideal consciousness will be an ever-ready resource. At first, this consciousness will be largely passive. But in due course it can be made aggressive, until finally it will be an ever-present strength.

SELF-HEALING.

As mental healing became known, many ran to the healers, as they before hastened to the exponents of a new school of medicine. By degrees both teachers and patients discovered that the root of mental healing was self-healing.

Only teachers and healers are in a position to truly estimate the enormous difference this has made with the ones seeking. There are thousands today talking about the Science, the teachers and healers, and ridiculing everything connected with it, because the healers did not heal them or help them out of their difficulties. Some of them openly say, "I want to be healed; I do not want to heal myself."

Others say, "Jesus healed people. He did not ask them to heal themselves." In these latter cases it is absolutely useless to draw their attention to the fact that it was their faith with which he healed them, not his.

The Science of Being as presented in and by the Law of Expression, teaches from the first lesson to the last, that each one who is truly healed must heal himself. Another one may stand by with strong, sure, helpful soul, but if a cure is to be made, the individual must do it for himself. The same applies to any and every condition to be changed.

—ALMA GILLEN, in *Expression*.

IN THE BEGINNING.

BY JANE W. YARNALL.

By the story of Creation it has almost universally been believed that the world is only six thousand years old, but the spirit of investigation has taught us to think differently, at the same time to not dispute the statements of the book of Genesis. Every intelligent soul knows that we live in an age of progress, in an age of investigation and of interpretation which one hundred years ago was not tolerated at all. We live in an age of scientific exactness, or as nearly so as the mind of man will permit at the present stage of development, and we have learned that by the use of the God-given wisdom imparted to man, the human family began to reason on the subject of origin. It was considered necessary that the story of Creation should be written, and written by the inspiration of the Lord within, and we feel that it is wise to accept it in the spirit it was written.

In the first chapter of Genesis is an account of what God created day by day, and on the sixth day He said, "*Let us make man in our image, and after our likeness.*" Why did He say *us* and *our*? Because of the multitude of aspects that are required to constitute God; the Life, the Truth, the Love, the Wisdom, the Joy, etc. Every eternal principle of good belongs in the category that constitutes God, and all He created is good, is spiritual and eternal, every plant of the field before it was in the earth, and every herb before it grew, etc. After which the *Lord God*, which is the spiritual *Man* created in the image of *God*, *formed* a man out of the elements of earth, which is called the "*dust of the ground*," and breathed into him the breath of life, and man became a living soul, and was named Adam.

This man Adam was given a mind that was mortal like his body. He was given power to choose

between that which is good and that which is not good, and, as he was left without any teacher but experience, and according to the allegory, he very naturally chose to believe in the evidence of his senses, sight and hearing, and what he saw with the eyes he judged to be true. He knew nothing whatever of his spiritual origin, nor that he had within himself the power to dominate all things about him.

Now from this account, it is not a difficult matter for the mortal to realize that everyone who is born into the world must grow into knowing what they are and what their powers are. We all begin as Adams, perfectly ignorant; but we have the advantage of living in an age of better and higher knowledge than was possible for Adam. We absorb the knowledge of parents and teachers, and we know there is growth for everyone who will honestly endeavor to see the distinction between that which is ephemeral and that which is eternal; and when we understand that distinction we cannot help *knowing* that the I AM is that perfect image of God, endowed with powers like unto God, and that it is by holding the thought of perfection, and speaking it with understanding and trust, that we make our bodies respond to our thinking, and make them show forth a likeness of that perfection that we know is ours. Therefore let us cease to think or speak of the I AM as unworthy, or weak, or sick, or any suggestion of a negative condition. Remember that by our words we are justified or condemned.

Let us remember that nothing befalls us that is not of the nature of ourselves. There comes no adventure but wears to our soul the shape of our everyday thoughts, and deeds of heroism are but offered to those who for long years have been heroes in obscurity and silence.—MAETERLINCK.

Let man hold to his purpose as with the tug of gravitation.—EMERSON.

SELF TREATMENT FOR CONSUMPTION.

BY ANNIE RIX MILITZ.

There is but one Will Power, the power of the Will of God. It has only Good in view, and never can work evil to anyone. Will Power is God. Will Power is Love. I am not afraid to use Will Power, for I am not afraid to use Love. I never use mortal will, for there is no such thing; neither can I be controlled by mortal will, for there is no such thing. My Will is Divine. My Will is one with the Holy Will of God. I will for Health and against disease, and no weakness can paralyze my Will. My determination and my resolution are for Life, Eternal Life, here and now, which is the Will of my God, and that Will cannot be overcome. God is on my side. My Will is His Will, for I do ever those things that please Him. I rise in my might and assert myself. I plant my feet, like hinds' feet, upon Mount Zion, and I cannot be moved. The battle is the Lord's. I stand and see God bring everything to pass. So be it. God is now filling me with His Health and His Life. I am vigorous and strong. I am not afraid of any earthly thing. Let the breeze blow, let the waters flow, let the earth give forth her vapors—none of these things can harm me or make me to fear. The Will of my God folds me round in safety from every mortal belief. No foolish or weak thought in the invisible can move me, to weaken me or make me feel like giving up. I yield not one step. I am positive and firm for Health. I am Good—there is no evil in me and nothing can persuade me that I deserve sickness and death. *I will not be deceived. I will to be well. I will show forth my Divine Nature. I am all-powerful, and what I will shall stand and nothing can overcome it. I am one with God now, and what I Will, He Wills, and what He Wills, I Will.—AMEN.*

THE RED SHEET.

The test of a specially printed and spiritually impregnated statement, as a help to concentration, was well demonstrated in the October *UNITY*. The reports are coming in of late more rapidly than at first, and they are uniformly to the effect that good results were obtained where the test was faithfully made.

There were, of course, a few objections to this innovation, this fear being that we are drifting into materialism, worshipping graven images, etc. But the truth is that those who followed directions got the demonstration. Facts count larger than theories, traditions and fears.

Many of the experiences are amusing. One good lady says that she at first could not bring herself to believe that there was any power in a little sheet of paper to make her realize the presence of the One Life, and, as her science teaching had always been that such things were "mortal mind," she spurned the whole proposition. But, being in great pain, and finding no relief in the usual way, she condescended to try the "Red Sheet" and was relieved in short order.

The testimonies of healing that have so far been received would fill a small book. They vary in degree from rheumatism to finances. One lady relates that her mother cut the Red Sheet up into little bits and sent them to various relatives who were ailing. Among them was a young mother who had been afflicted many months and was very weak. At her first sitting she had a revelation that healed her *at once*; her strength came with a great rush and she is now perfectly well. Scores report having felt strong life vibrations while taking the treatment. A letter just opened lies before me as I write. This is part of it:

"I wish I could tell you how much good that red slip of paper in last month's *UNITY* has done for me. I will just mention

one or two instances. On three different occasions I could not sleep, my head was throbbing so, and I was feeling so very bad. I took the paper and put it on my head, and before I knew it I was fast asleep. It is wonderful."

We have due respect for the conservative element in our cult, and would not willingly offend or outrage their ideas of applied metaphysics, but we are not to be hampered or bound in any way by what has been the custom, nor what other people think about the way to teach and demonstrate Truth.

Our motto is and always has been, "There is a Spirit in man, and the inspiration of the Almighty giveth him Understanding." This Spirit of the Lord is our guide and inspiration, and it is showing us forces on every hand that may be used with advantage by those who have understanding of the Law. Because men have in the past made fetishes of stocks and stones, and believed that the thing itself possessed the healing virtue, is no criterion for us. Yet that unnumbered millions have been marvelously healed by believing in these things, should cause us to pause and consider the law through which such marvels are possible.

I would ask you who are objecting to this Red Leaf as a help to concentration, Did Jesus lay hands on the sick and heal them in many instances; did he put clay on the blind man's eyes; did he say, "These signs shall follow them that believe * * they shall lay hands on the sick and they shall recover" ? Did Paul bless the handkerchiefs that healed, and did the sick recover from the shadow of Peter that fell upon them as he passed? This is what a literal reading of the Scripture recites, and those who object to the Red Sheet do so from this standpoint. This is the Holy Ghost power — another degree of manifestation beyond that of Spiritual perception, yet under the same law.

Because people have used ignorantly amulets and the shin bones of saints to bring about certain good results is no reason why we should be afraid of the

law that so marvelously moves the human mind. Observing its results we should be moved to investigate. We have very much to learn about the working law of mind. Like electricity and the many other forces open to man's use, it is to be studied, and experimented with fearlessly by those who are well grounded in Divine Understanding.

There is vast difference between laying on of hands with prayer, and laying on of hands without prayer. One is spiritual healing, while the other is merely magnetic. Those in the understanding of the law through which mind manifests know why this is so. The hand is a conductor of the current which the I AM generates in the mind. If the I AM is fixed on God, a direct connection is made with the One Life, while, if the attention is on the hand, and human magnetism the highest concept, there is but a very limited life flow.

This same law holds good in the use of the Red Sheet. Those get best results who forget they are holding it and lose themselves in the contemplation of the true words of which it is the testimony. Thus a direct connection is made between the within and the without, and demonstrations of Spiritual power are obtained where the purely abstract healing method has failed. Undoubtedly many will try to use the Red Sheet as they would a mustard plaster, but they will not get the results. It is especially prepared as a conductor of Spiritual forces, and you must set these forces into activity in your mind before the Power will come into your body. "Faith without works is dead."

For the benefit of those who are not in sympathy with the Red Sheet, we print this month the "Class Thought" in its usual place, giving you an opportunity to tear out the Red Sheet if it offends you.

So many calls for the October number with the Red Sheet came in that we anticipate the demand in this issue, and send to those whom we feel would appreciate, and use to the Good, an extra copy.

Please send or hand it to some one in need. "Let your light shine." If you have received good from this great Truth, you should freely pass it along to others who are in as dire need as you were. "Freely ye have received; freely give."

THE MASTER'S BIDDING.

BY MRS. D. W. PHIPPS.

Do your work as well as you can, and be kind, be kind.—E. BERT HUBBARD.

What shall I do to serve my Lord, beloved,
What holy deeds, that men may bear in mind
My sainted name? Softly the answer fell:
"Do that which lies at hand, and do it well,
But more than all—be kind"

* * * *

Dear Lord, so much I see that lieth near!
My hands are weak and small, and ceaseless grind
Of toil, monotonous, were irksome fate;
And those I meet oft fail to appreciate
When I to them am kind.

I once had hoped, dear Lord, perchance to me
Some more exalted part might be assigned;
I fain had deemed myself of nobler mould
Than these, the passing throng of young and old,
To whom thou bidst be kind.

* * * *

My child, I saw thee lacking wisdom sore,
Thy heart was foolish, and thine eyes were blind;
Ill-timed had been the boon thine lips didst ask,
Once more I say: Do well thy appointed task,
And still to all—be kind.

These whom thou now regard'st with careless glance,
Seeing not how closely ties of kinship bind,
These are thy brothers, dear to me as thee,
Some day thou, too, wilt see them thus, nay, see
As thine own self—be kind.

Love is the magic that shall brighten toil,
Love for thy Lord, and love for all mankind.
Count no work low, love's glory doth enhance,
None high that lacks love's spur to swift advance,
That lacks love's crown—be kind.

And wherefore mourn though men shall mark thee not?
Though in mad grasp for fame thou'rt left behind?
Fame's but a phantom shape that mars thy rest—
Enough, love's wise and gentle motto: "Do your best,
And, aye, be kind—be kind."

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 13. December 24.

THE CHARACTER OF THE MESSIAH.—Isa. 9:1-7.

1. But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordon, Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

4. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

5. For all the armour of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts shall perform this.

GOLDEN TEXT—*Thou shalt call his name Jesus; for it is, he that shall save his people from their sins.*—Matt. 1:21.

The relation which Jesus of Nazareth bears to the Christ of God, who is to be *formed* in everyone, is a matter requiring careful thought. If we hold with the orthodox Christian church that Jesus was the only son of God, and we are saved from the result of our sins and insured a place in heaven *after* through his personal crucifixion on the cross lost in inconsistent situations that our logical refuse to accept. In the first place, it was *post-mortem* salvation that Jesus proclaimed said, "Let the dead bury their dead; follow me."

The promise of Jesus Christ,
“Ye shall receive POWER,
when the Holy Ghost is come
upon you,”
is now fulfilled in me.

Beloved:—

The Origin of All things is the Great Mind.

That Great Mind expresses itself through Man.

Man is Mind and expresses himself through body.

Mind is therefore the Creative Power in both God and man.

Every thought you think and every word you speak is building your body and affairs.

The Words on this sheet are healing and power-giving because they are true expressions of the One Mind.

Make them operative in your mind by repeating and meditating upon them daily.

This sheet has been especially blessed by those who *know the Law*. Hold it in your hands while repeating over and over the *words* of Truth, and you will *feel* the Power of the Holy Spirit, and the promise of Jesus Christ will be fulfilled in you. "Whosoever shall call upon the name of the Lord shall be saved."

SOCIETY OF SILENT UNITY,

913 Tracy Avenue,

Kansay City, Mo.

(From December 1905 *Unity*, published at 913 Tracy Avenue, Kansas City, Mo.)

Where Martha construed his statement that he was the "resurrection and the life," to mean a future resurrection, he plainly said, "He that believeth on me *shall never see death.*" The life-giving force that animated his body was so great that the usual methods for putting out life did not work in his case—he raised that same body up after three days. Thus the proposition that we are saved by the death of Jesus is not tenable, because of the fact that he is not dead. He reanimated that Jesus organism and walked about in Galilee and showed himself to many people, according to the Scripture, then set its atoms into such a high rate of vibration that the eyes of his disciples could not receive the light, and they reported his ascension.

That ascension was not up into the clouds and far away, but *interior*. Jesus passed into the Universal Ether, a plane of consciousness right here in our midst. Those who open their minds on that plane can commune with him, as did Paul on the way to Damascus, and at other times. Thousands have personally talked to Jesus since that time, and are still doing so, as he is a most potent factor in the Christian movement of today everywhere.

It was not Jesus of Nazareth that Paul referred to when he said, "Christ in you the hope of glory," "Let Christ be formed in you," "We have the mind of Christ," "Let the same mind be in you that was in Christ Jesus," etc., but a certain principle or expression of God called Christ or Messiah.

It is quite evident that it is this saving principle in man Isaiah refers to in our lesson today. The "people" are our thoughts, and they are in the "darkness" of materiality, but they perceive that there is a higher way, they have seen a great light—that is, the true understanding has dawned upon them that there is a part of man's being that may be developed and save him from the shadow of death. This is the real Messiah, which Jesus brought to light in the mentality of the race. In doing this he

proved our greatest leader, and among all the countless millions of earth none have surmounted the almost universal race negation called death as did Jesus. As a forerunner of that mighty demonstration which we must all make before we can enter into that place prepared for us, he is our savior. But we must bring forth this High Self within us as he brought it forth—in no other way can we round out the strength and beauty of the true man-character.

This wonderful saving principle makes its first appearance in consciousness as a little child. It has to grow in the individual as if he had become an infant again and was learning all over the lessons of life.

We must realize that this new birth, which the little child represents, is the guiding genius of man, inspired by the Most High. His "name," or nature, is all one can conceive of as Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Then the Christ, or Messiah, is God demonstrated in man. This is our salvation.

Lesson 14. December 31.

REVIEW.

GOLDEN TEXT—*Thou crownest the year with thy goodness.*—Ps. 65:11.

LESSON I.—*Daniel and Belshazzar.*—Dan 5:17-30.

Central Truth: Whoever fails to recognize the Divine Law must sooner or later have his kingdom taken from him.

LESSON II.—*Daniel in the Lion's Den.*—Dan 6:10-23.

Central Truth: The soul need not fear the animal part of its nature if it trusts in God.

LESSON III.—*Returning from Captivity.*—Ezra 1:1-11.

Central Truth: The Children of Israel, or the Wise Souls, gather treasures in the experiences of sense, and return with them to the Holy City within.

LESSON IV.—*Rebuilding the Temple.*—Ezra 3:10-4:5.

Central Truth: Expressions of joy and thanksgiving are necessary to the proper building of the perfect consciousness.

LESSON V.—*Power Through God's Spirit.*—Zech. 4:1-10.

Central Truth: Spiritual power is attained through recognizing God as the Source of all, and man His obedient manifestation.

LESSON VI.—*Esther Pleading for her People.*—Esther 4:10-5:3.

Central Truth: Fearless, unselfish Love opens the way and dissolves all the tyranny and opposition of ignorant Will.

LESSON VII.—*Ezra's Journey to Jerusalem.*—Ezra 8:21-32.

Central Truth: Denial of sense appetite on both the mental and physical planes opens the way for influx of universal spiritual forces.

LESSON VIII.—*Nehemiah's Prayer.*—Neh. 1:1-11.

Central Truth: When in a state of spiritual bliss pray earnestly, and redeem all shortcomings.

LESSON IX.—*Abstinence for the Sake of Others.*—I. Cor. 10:23-33.

Central Truth: Though we submit to worldly standards of right and wrong to avoid contention, yet we should continue to maintain our spiritual integrity.

LESSON X.—*Nehemiah Rebuilds the Walls of Jerusalem.* Neh. 4:7-20.

Central Truth: Strong, true thoughts build a wall about the soul that protects it from the discord without.

LESSON XI.—*Reading and Obeying the Law.*—Neh. 8:8-18.

Central Truth: Sorrow and grief are weakening.

Affirm joy and gladness, and grow strong. "Neither be ye grieved, for the joy of the Lord is your strength."

LESSON XII.—*Preparation for the Messiah.*—Mal. 3:1-12.

Central Truth: All the tithes must be brought into the storehouse of the Lord before the full blessing is poured out upon us. So long as we withhold and claim as our own, anything, either mentally, physically or materially, we shall fall short.

Lesson I. January 7.

THE SHEPHERDS FIND JESUS.—Luke 2:1-16.

1. Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled.
2. This was the first enrollment made when Quirinius was governor of Syria.
3. And all went to enrol themselves, everyone to his own city.
4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David;
5. To enroll him with Mary, who was bethrothed to him, being great with child.
6. And it came to pass, while they were there, the days were fulfilled that she should be delivered.
7. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.
9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.
10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:
11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.
12. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.
13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14. Glory to God in the highest, and on earth peace among men in whom he is well pleased.
15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.
16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

GOLDEN TEXT—*For there is born to you this day in the city of David a Saviour, which is Christ the Lord.*
—Luke 2:11:

Vigilance in watching our flocks (thoughts) makes us receptive to the spiritual side of existence. As the shepherds in Oriental countries have a name for every sheep, which is trained to come and go at command, so we should be familiar with our thoughts, and discipline them so thoroughly that they will be obedient to us when we send forth our desire. This familiarity with our mental realm leads to an acquaintance with the character, and gives one an opportunity to strengthen the weak points and repress the undesirable tendencies. It thus clears up and harmonizes the soul so that it is receptive to Divine eas. A thought realm in constant turmoil and mortal confusion cannot possibly receive a message from the spiritual realms of consciousness. The command of the One Great Orderly Mind is, "Be all and know that I am God."

Order in one's life should also extend to affairs without; this is the decree of Cæsar Augustus that all the world should be enrolled."

Joseph and Mary represent the Wisdom and Love, which have been ideas in mind, but are now to bring forth a manifestation in substance. The body on the earth, and the various towns and persons mentioned in connection represent the brain centres and their presiding geniuses. Galilee means *to whirl*, that is, energy or life; Nazareth, *despised*, the sexual centre; Judea, *praise*; David, *love*; Bethlehem, *house of bread* (substance, or stomach centre).

It is thus seen that the birth of Christ is the beginning in the inner realms of consciousness of a new set of faculties that, when grown to full maturity, save the whole man from ignorance and sin. It is a growth in man as tangible to those who reach certain stages as is that of the child in the mother. At its beginnings it is a mere quickening flutter, right under the stomach with, quite often, unusual sensibility in the emotional nature. We do not in the early stages of this process understand it, and sometimes are moved to put it away from us. This is the

spiritual significance of the statement that Joseph was merely "betrothed" to Mary, yet she was "great with child." The soul is heavily charged with Divine Life, and so full it cannot express itself intelligently, because no union has yet taken place between it and the understanding (Joseph).

"Swaddling clothes" are bands of cloth in which it was customary to wrap young children like mummies, which represents the confinement to the limitations of the physical nature ("manger") of this first emanation of Divine Life, "there being no room for them in the inn" (outer consciousness).

The message of the angels to the shepherds are those periodical outbursts of Divine illumination which come to us, and we, for the time, know that something unusual is going on within, but we have our duties in life to fulfill, and we return to our flocks (thoughts) "glorifying and praising God for all the things that they had heard and seen."

Lesson 2. January 14.

THE WISE MEN FIND JESUS.—Matt. 2:1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem,
2. Saying, Where is he that is born king of the Jews? for we saw his star in the east, and are come to worship him.
3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.
4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,
6. And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel.
7. Then Herod privily called the wise men, and learned of them carefully what time the star appeared.
8. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.
9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10. And when they saw the star, they rejoiced with exceeding great joy.
11. And they came into the house and saw the young child with

Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT—*My son, give me thy heart.*—Prov. 23:26.

In Scripture symbology "East" represents the within. As here used the word in the original is plural; the significance therefore is, that from the regions of interior wisdom there come thoughts of reverence for the Holy Life that had begun its growth in the consciousness.

This attitude of reverence is an important feature in developing the Christ-consciousness. Without it the mind loses a certain necessary connection with the higher realms of consciousness, and that central poise of faith that gives a religious tenor to the process is lacking. Therefore, holy devotion is a factor of vast import in bringing forth the perfect Christ-child.

All causes are of the spiritual, even the forms of matter are held in place by invisible thought-ideas. Thought-forms are reflected into what may be termed the astral, or star-dust realms. Thus the body of the Christ-child in us is not yet projected into visibility, but its thought-form exists as an image, or pattern, of the coming Jesus—the Star. This is perceived by the inner wisdom, and is a guide to the locality in the nerve centres where it is building, as described in the previous lesson.

Herod, the ruling will of the physical, catches a vague feeling of this new power beginning to make itself manifest at the heart, or Jerusalem Centre, and he is troubled, and all that part of the consciousness also. There is often a great stirring up of the *solar nexus* when the new birth sets in, and those who are not in the devotional frame of mind, and therefore out of touch with the informing wisdom, are liable to think that they have some disease. When you have been quickened of the Spirit you should count every

experience as in some way connected with your development on that plane of consciousness.

Those who live in the realm of conscious outward thought alone have no concept of the many subtle mental processes constantly going on in their souls and bodies. Even those who are deep in thought discipline are not always aware of the crafty, plotting ambitions and many other phases of mentation working out their natures in the mind within. All that is here described in this lesson might take place in the subjective consciousness of a busy man or woman in whom the Christ mind and body is beginning to be active, and they would not outwardly recognize it except as a vague unrest, or maybe nervous condition.

Thus Herod may be plotting subjectively to destroy the young Christ-consciousness, which he feels gradually usurping his rule, and his subtle thoughts may rise to the surface in a feeling of opposition to any change in existing conditions. If we give up to this our hearts grow spiritually cold, and the Christ-character does not come forth in wisdom and stature, but is suppressed by the scribes, pharisees, chief priests, and all those states of mind that constitute the man without.

But the "good shepherd" is one who knows his sheep, and they know his voice—every thought is under discipline, and when the wise thoughts from within bring their presents there is great rejoicing and satisfaction in consciousness.

The presents which the wise men bring are symbolical of the inner resources open to the Christ-child. They may be the stored-up good deeds and thoughts of previous incarnations, which this wisdom within carefully guards and gives to the soul as an inheritance when it arrives at mature age. Nothing is ever lost in the Divine economy, and although man may seem to fail in bringing forth to perfection the Christ-child in his life, there is no cause for discouragement—those who fall asleep in Jesus shall receive their inheritance, and again awake in his likeness.

ITEMS FROM EVERYWHERE.

BY THE EDITOR.

This issue of *UNITY* is charged with healing virtue. It carries conviction and spiritual power to whoever reads it, whether they have faith or not.



Prosperity has long been proclaimed by this Centre, and it is now being realized. We are reaping what we have sown in words, and the crop is abundant. There has never been lack or worry about finances, but we have had times when we could have used greater resources to advantage — from our standpoint. It may be that we had not acquired either the ability or power for the riches of God. Now both are coming to us in Divine Order, and we greatly rejoice and thank our many friends for their generosity.

Men think they have money of their own, but it all belongs primarily to God, and in the world in its right relation it is the property of all men. Hence you are handling God's, money, and will be commended by the Great Landlord according to your selfish or unselfish use of His bounty.

Every dollar that is contributed to this Cause comes from the One Great Source of Riches, and when it reaches our hands we thank Him, and, under instructions, proclaim that it shall in its *producing idea*, still in the hands of the donor, have greatly increased power. The ultimate of this is that what you give us is not given at all, but put through a process of multiplication.

When you send us money, (and, remember to do so only when it is your loving desire and generous free-will), always think of the Real, or Idea of Supply, remaining with you. What you give out is but an emanation of that perpetually producing image, and it will multiply in your hands more rapidly if you

put it to work in the right way. "There is that that scattereth, and yet increaseth."



Some of you will receive two copies of this month's UNITY, with the Red Sheet. We have gone through our list and selected those who are spiritually alive, and we want you to send the extra copy to some friend in need. If you can use more than one copy, send to the publishing department for them at the rate of three for 25 cents.

This Red Sheet has been present at the Silent Unity meetings, both open and closed sessions, for the last fifteen days, and carries not only the statement of Truth, but also a great substance radiation that connects it with our Centre, and through us with Divine Mind.

These healing sheets are not necessary to those who are in the realization of the Divine Presence, but for the isolated ones—those who are not where they can, for one cause or another, reach the Holy Spirit and feel its presence.

This Divine Presence is open to the outer realms of consciousness when peace prevails in thought. Our healing rooms are so charged with this Presence that those who sit in the waiting room often feel the vibrations like a battery. Quite often where there are many waiting those who are familiar with the Law quietly sit and get a treatment, put their offering in the basket, and go away without seeing the personal healer. It is the Spirit that does the work and not personality.



It was with real joy I saw and read the "test" sheet. I had been quite ill, and seemed to have little strength. It was about 5:00 P. M. I received UNITY. I cut out the "test" sheet, almost immediately (did not wait until 9:00 P. M.) placed myself comfortably on the couch, and amidst the chatter of children and mother's replies, clasped it and made the affirmation, and I could make every word my very own. I soon felt a thrill through my

whole body, especially the part which seemed weakened. The next morning I was much better, and I have continued to gain. Some days, of course, I do not feel as well as others, but the gain is sure. With few exceptions I have felt the thrill when making the affirmation. Besides the physical gain it seems to elevate, purify and bring wholeness (holiness) to the soul. I still use the affirmation every day.

— E. L. F.

In accord with your kindly request that we report at the end of the month, I am writing this. I feel that I cannot begin to tell you the benefit I derived from the treated sheet. While holding it my hands became very warm, and it seemed as though I became suddenly connected with a great fountain of warmth and life, and was receiving from it a great supply of life and strength. There seemed to be a clearing up of clouds and shadows, and a greater realization of the Divine within. I can truly say that if every one who tested its efficacy received the blessing that I did, its value cannot be estimated. I shall never cease to be thankful that I have united with the dear Unity people. I shall never depart from them on the glorious highway in which they are travelling. Wishing you all happiness and prosperity, I am most sincerely a sister in this beautiful Way.

— B. B.

The red paper is truly a healing power. One treatment *cured* continued cold feet and weakness of the heart. It is surely a success. And will you send me a few more of the healing sheets.

— L. N. G.

You are never conquered until you think you are. The moment you believe yourself to be conquered you *are* conquered, even though success is within your grasp; all of which means that no person and no power can conquer a man; that he is only conquered when he conquers himself. Strange is it not that one's own destiny should lie in his own hands, and that no outside power can cheat him out of it?

— *Freedom.*

He who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and so perceiving throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.— EMERSON.

REPORTS OF THE WORK IN KANSAS CITY.

[That UNITY readers may know somewhat of the character of the teaching in our local meetings, the following stenographic reports are printed. These are not complete reports, but of the most salient points, according to the judgment of the reporter, Miss Millie Chandler.]

Monday Evening Healing Meeting. Held at Unity Headquarters, 913 Tracy Ave., Kansas City, Mo. Prof. LeRoy Moore, leader.

Silent Thought: *"The Spirit of Christ is now working within me, and cleanses and purifies my body,"*

"I, the Lord thy God, healeth thee." Understanding the Lord to be the Law back of all life, all intelligence, all things in existence, and realizing that as a truth, we demonstrate according to our knowledge of that Law.

You remember Brother Northrup spoke the other day about getting in touch with the Universal. Now, this is what he meant: Just as soon as we can get in touch with this great Law of health and happiness we are enabled to demonstrate these things. It is the natural result of a natural law. It is not anything supernatural. It is just in accordance with God's natural Law. God is all there is to this great Law of Spirit.

Now in our perfectness with that Law, we are not to stop simply with healing. The command in the Law of God is to "come up higher," come up into the consciousness of your Being, of your birthright, that which belongs to you as an individual. The law of supply, the law of peace, the law of harmony, are nothing more than the expression of this natural law. The soul that lives in God, and truly trusts God, lives upon that plane where he realizes his at-one-ment to all things, which is Spirit.

Now, the formulation of thoughts, of ideas, have a purpose. Teachers have taught us how we could control and become poised in the Truth that we are

seeking; how to become centered in thought until we had perfect command of ourselves, perfect command of the Law we are talking about. We make denials and affirmations, but we must get beyond these. We must get into oneness with the Absolute, and we get that in the silence. The sooner we can let go our thought forces the better. God and His angels are working in every way to assist our endeavor.

If we want love, we must love the things God has created. We can not divide our love up into portions. We must love the animals, we must love the flowers. There is beauty in everything in existence, and we find that beauty when we get close to God.

I feel that the best work we are to do here, is in perfect harmonious stillness—the silence. When we can come here, and leave everything that pertains to our daily affairs, come here with our hearts warm with love, peace and harmony for all mankind, then is when we bring all things to the altar of the Father, and let me tell you, it is when we bring our love-offering that we get the most. Now then, the point is here: To abide in that perfect confidence and trust in the Father, and not waver from that attitude of mind. Sometimes the waves roll high, sometimes things look dark, then we must turn our eyes away from the seeming to the reality, and then we find this power manifesting through us.

Every promise is manifested in this Law. Man should be still, and know that all things are here for his good, not only a realization of perfection in the body, but everything that you know is for your welfare will be found in the silence with God.

It is not a question of how you and I please the world or those around us in our immediate neighborhood; it is not a question as to whether we are living in accordance with their ideas. The question should be, How am I pleasing my Father? Am I pleasing in the eyes of God? So I say to you, we want to weigh this question well; we want to weigh this principle well; we want to keep our minds

steadfast to the Truth we do know, and by so doing we will find that that little Truth or much Truth will guide us into all Truth. It is not a question of where we work or where we assemble; it is whether we enter into this consciousness, whether we are working in harmony with this Law, and the most practical suggestion that I can give expression to in this line of work is for you to get hold of yourself, and find that there is a place where you can be absolutely still, and where you can get in touch with all things, and then be still and let it come forth in its own way.

I feel that we have a great work to do here—a glorious work. Our work is growing right along in this Unity Society, and our work is better every day. This is simply because we are working in harmony; we are working in love; we are working according to the teaching of Jesus Christ and of perfect health, peace and happiness. And that is why the work is being carried on as successfully as it is. But I do not think it is the thing to do to talk about it. The thing to do is to keep our minds in harmony and peace with God, and with God's universe of love. We can help each other by being in harmony with everything that is to the honor and glory of God.

Mrs. Marion Drake: "If thine eye be single thy whole body shall be full of light," for God is Light. "The Light that lighteth every man that cometh into the world." "The light that shineth in the darkness and the darkness comprehendeth it not."

Dear ones, if you are alone with the Light of the Spirit, your darkness has disappeared, for the Light dispels the shadows. No darkness can abide in this wonderful, glorious Light.

Learn to be still. Many times in Chicago, on the street cars, I have been in that stillness, knowing not what was going on around me. And in that deep realization of the stillness without the formulated word, I have realized for myself and others blessings. I have realized that I am heir and joint heir to the

Kingdom of God. And where do you look for that Kingdom? Not far, far away. It is within you. "It cometh not with observation." "Seek and ye shall find." Renew your mind; become spiritually minded; come into this blessed Truth that will make you free. Be still in the consciousness that you are one with the Father — with that Spirit of God who is our healer, our helper in every time of need. Be still, dear heart. Be still and know that infinite Love sustains you; Infinite Power protects you. Be still and know. Be still, and the Spirit of Peace shall calm the troubled waters. Peace, that peace that the world knoweth not.

"God is Love," and that Love surrounds only those who come into this wonderful realization, and can know that God is their helper in these times of need. Let us learn to center ourselves in this Great Universal Center. Talk with God — the God of Love, and that talk comes forth in the silence, as these beautiful flowers have manifested in the silence. The spoken word in the invisible, and then we have the visible. Speak the word, and your word will take form, because you are in the same mind that dwelt in Christ Jesus. "My words, they are Spirit and Life to all that find them."

Judge H. H. Benson: When we come into a realization of the song we have just been singing, we are in the Kingdom of heaven. The Kingdom of peace is the Kingdom of heaven. "Peace like a river." How often we speak this word to those we are treating. Peace, peace like a river. With the speaking of that word sometimes a fever is gone which appeared. The cooling waters of peace bring surcease from pain. Let us for a moment go into the silence, and each one realize for himself or herself, "*I am that peace which flows like a river.*"

The statement which I kept making last Monday night has grown deeper in my consciousness that, "In quietness and confidence shall my strength be" — in stillness. There are very few people who

know how to be still. When once we have learned to be perfectly still, we have learned one of the most valuable lessons. When we have learned to shut the door against everything external, and come into the consciousness that we enter that formless, waveless realm of the Absolute—of the Universal, then is when we get power.

We have a holy ambition to make this one of the greatest healing Centers in the world, and we can do that if we go deeper every day, if we come more and more into the consciousness of our own power.

Do you want to realize in your own body health, success and happiness? Go to treating somebody else. Every person has power if he only becomes conscious of it. So we tell people, one of the first things to do is to forget your body. Be so anxious to help someone else that you forget yourself, and after awhile, if you come into this silence so that you realize it, you can heal, and will heal wherever you go.

There is a beautiful influence here tonight, and there is not a person in this room who will not go away from this place better and stronger for having come. "To him that overcometh will I grant to sit with me in my throne." Yes, we shall be enthroned. We shall have power over the nations—over all the nations of limitation about us.

T. G. Northrup, President World's New Thought Federation, K. P. Hall, Kansas City, Kas.

Friends and Co-workers: It is a happy surprise to be in Kansas City today. When I left home I expected to spend four days in Nevada, and to leave Kansas City last evening, but I was delayed.

This is the third Convention I have attended, and to my mind, we are just getting into the spirit of federative work. Federation means bringing the different views down to one point—bringing out the best, and in order to do that we have to look well to ourselves; we have to be honest with ourselves, because if we are bringing the best we can not

bring personality — something back and behind all that is the best of us. And so at Nevada everybody came and put their best on the altar for federative work, and to bring out something to take home with them. Each one went out with a new power. We will never know the good resulting from the last few days. This is new and is federative work in a small degree, but each of you have something to bring in, something to add to the work. This little organization of itself is nothing. It is simply what its members can bring and put into it. Now, if you put your *best* into it, the organization will grow, and you will grow.

Now, go home and begin with yourself; be honest with yourself; look yourself over and see what there is for you to do to bring your best into this work. If you have criticism for some of your members, do not bring that, leave that out entirely. If it is a little temper, leave that also. Bring only the *best*. So much for the Convention.

Now the practical side of this question is what interests people. We want something we can use in our business; something we can use in our homes; something we can use in our lives.

If it does not meet your want as a religion; if it does not meet your wants as to health; if it does not meet your needs in regard to business, it does not meet the requirements. I stand before you to say, it meets all these conditions when we understand how to make the application. If it is health, we must meet the condition; if it is happiness, we must meet the conditions which will make our homes happy; if we want to use it in our business, we must make the application to the Law of Finance. There is no uncertainty about anything when we apply the Principle. We must apply the Law. We always get returns according to the Law we apply. If we violate Law in the state of Kansas, we are subject to the penalty attached to that Law; if we violate the Law of Health, we must take the returns

of that violation; and every time we violate the Law of Finance, we must take the returns.

Every time you say, "I can not afford it," you violate the Law of Finance. I am talking to you what I know. If any of you ladies want a new hat, and you hold the thought, "I can not afford to have that," you are violating the Law of Finance, and if you continue to doubt, you will not get the hat. Now this is a small thing, but life is made up of small things, and when you understand what you are, when you know yourself master of the situation, when you understand how to come in touch with Source, when you understand how to use the Law, everything is at your command.

Now you have money in the bank; it is yours: but there are certain conditions you have to comply with before you can get it. You must properly draw up a check. You have in the Universal all that you are willing to meet the conditions for. Draw your check correctly and there is absolutely no failure.

If one of you ladies want \$5.00 by next Saturday, and you do not see how you are to get it, all that is necessary is to comply with the Law of Finance. We talk about healing, that is good; everybody ought to have good health, but we ought also to have money. Is there anything today that causes so much sorrow and trouble as seeming lack of money? Is there anything more grinding than the lack, to one's consciousness, of money? If the Lord, or this Infinite Spirit, has provided a way that we can meet all these requirements on this plane, is there any reason why we should not understand it? Not at all. There is no lack anywhere. Everything has been done for man and woman that can possible be done; it is only for you and I to do our part and then everything is provided.

You see, if we want to be happy, we must meet the condition; if we want to be well and strong, we must meet the condition. Lots of people are trying to demonstrate along these lines. They say, "Yes,

I almost got my hands on that, but it just slipped away." You see you must be exact. They were not exact enough in meeting the conditions. We must have exactness and then it is a certainty.

Now, if any of you ladies want \$5.00, I want you to have just \$5.00 worth of faith in this Truth. If you only have \$1.00 worth, you can not get the \$5.00. Go into the Silence by yourself, away from everybody, and sit in it until you can realize that you are in touch with the Universal. You may do this in two minutes, or it may take half an hour; then speak these words: "*Let five dollars come into manifestation by Saturday night.*"

You must be exact in your time. After you have come out of the Silence, accept that as final—finished. You have come in touch with the Universal and God has spoken through you. The Power that said, "Let there be light, and there was light," has spoken through you. Now do not speak that a second time, for then there would be doubt. I would like to have some of the ladies try that and let me know the result, at 218 LaSalle Street, Chicago, because this is a Law; and now understand me, *I want you to accept it as final after you have spoken the word.* Consider it settled. Take the same attitude toward the Universal that you would toward Prof. Moore here, if *he* had promised this to you, then there is no question to the result.

This Law of Finance changes the whole question of business life. Man in the past has had to worry over his business affairs—take them home with him and worry and study over them all night. He was afraid that something was going to get out of the way. Now the man who understands the Law of Finance gives the proper time to business that he should while at the office, then when he goes home he dismisses business affairs from his mind, and in the morning he takes them up again, and if any problem comes up, he knows he is equal to the emergency. Sometimes something will come up a

thousand miles away to require his attention. Does he have to get on the train and go there? No. He sits right down there in his office and gets in touch with this Universal Power and settles the business right there. He may get a telegram or letter the next morning.

A business man today who is not equipped with this knowledge can not compete with the man who is. It not only regulates our health, and touches the home life, but there is no requirement it does not meet, and the whole thing is *simply in getting mastery of yourself*. In building, build God qualities. Do not build from error, for error will not bring satisfactory results.

I have given a little attention to this work in Chicago from the practical side, the "dollar side" of it. In a city like Chicago, and this as well, there are many people out of employment, both ladies and gentlemen. Now does this meet that requirement? Certainly. Can those out of employment get employment by use of this Law? Why, certainly. If you are out of employment and want it, there is a demand. There is never a demand without a supply. There is someone, somewhere, who wants you. It is simply wonderful! Why, we get a lady or a gentleman a position in a day or two. If a young man wants a better position than where he is, this Law will help him. He must look himself over and see if he is equipped to fill this better position, and if not, go to work and equip himself, and just as soon as he is satisfied that he is equipped, then let him speak the word — the position is open for him.

You and I can get in touch with the Universal Power at any time. The Power is there for our demand, no matter where we are, on the street or in our home. We can connect ourselves with Power at any time.

Now you and I are building today what is going to be our world tomorrow or next day. We are building all the time. We are building something,

and whatever that something is, you will have to meet. The opportunity is offered whereby we can get an understanding of ourselves, understanding of Truth so that we are masters of the situation, that we have dominion. We are doing now that which we want to do most. Some one will say, "No, I would do differently if I could." Well, *why* do you not do that? "Oh, well, because." Ah, there is the *because*, and you have given the reason why you do not. Whatever you wish most to do, that you do, and you are doing it all the time, and if your circumstances are not what you like, change what you are doing. If you want to help the body, just go to work and change the conditions, meet the conditions that are necessary for this. If you want money, comply with the conditions and you can not keep the dollars away.

Ninety-nine per cent of the business men fail because they violate the Law, and that takes the money away from them. If you comply and meet the conditions, money is showered upon you, and you can not help it. It *will* bring returns.

If you spend a penny or dollar grudgingly, you better not, for you are doing your utmost never to see another dollar. Give it forth. Let it go. Use it wisely and with judgment, but give it forth freely. When you want a hat, you must want the hat more than the dollar. Get the hat and be happy in it, and do not think about the dollar.

Wednesday Afternoon Meeting. Held at Unity Headquarters, 913 Tracy Ave., Kansas City, Mo. Mrs. Cora Thomas, leader. Subject: "Prosperity."

Silent Thought: "*I clothe myself safely round with Infinite Love and Wisdom.*"

Our subject is to be Prosperity, and it seems, in looking for a Bible lesson, I have found a perfect definition: "*Be ye therefore perfect, as your Father in heaven is perfect*"

Reading of the sixth chapter of Matthew.

To me this idea of prosperity is the Christ idea of perfection, the idea of Christ within; and true prosperity is that ability in ourselves to keep our eye "single" and see the perfect in everybody. I want each one of you to take this up, and tell what it means to you, tell us something of your successes. Now, I will just mention some points that may help you in discussing the subject. If we had all attained this Christ-consciousness, our manifestation would be perfect. But why these seeming failures? When we work in harmony with the Law, it works all right; but there are times of apparent failure. Let us get at the cause of this, for there must be some definite reason. Who will help us to find it?

Mrs. Martha Heller: I could not come to the meeting last week, and was very much disappointed. I had taken sudden chills. I was worse on Thursday, Friday and Saturday, and so called up Mrs. Croft. I tried to help her hold the thought, "*I am that I am, and beside me there is none other.*" Then I took up UNITY, and read "Limitless Man," and in five minutes I got up and went down and sat in the yard. *Limitless Man* is the word we want here today to demonstrate prosperity.

Mrs. W. G. Haseltine: Our leader said, "Seek ye *first* the Kingdom of God and His righteousness, and all these things will be added unto you." Jesus, the perfect one, our greatest teacher, said, "Seek and ye shall find, knock and it shall be opened unto you." He also said, "The kingdom of heaven is likened unto a mustard seed." We have searched for it and talked about it and said how wonderful it was, and, finally, we found it. It was only as large as a mustard seed. Seemingly so tiny to our consciousness we plant that seed, and it grows until it fills the whole earth. Our leader spoke of failures. I tell you, friends, there is no such thing as failures in God's kingdom, but in that kingdom we may find is a shadow when the SUN goes under a cloud. When the little seed is planted in the earth, it must

go down before it comes up; and so it is with us, we seem to have times when we go down and down, but we also grow taller and taller. The trees grow tall and high so the birds can build in their branches. The stronger we grow, the deeper we must go down into Being.

Mrs. Jennie H. Croft: I think I will take the same text, "Seek ye first the kingdom of God and His righteousness (right living) and all these things *shall* be added unto you." We just sung:

" Firm-resting in the Lord
I wait His sov'reign will,
I hear His tender word,
And calmly trust Him still."

Now, here is the secret — not to doubt, no matter what comes to us. We *must* know and declare that this prosperity is ours. The noon statement that Unity people are holding is, "*I am prosperous; I always succeed.*" Now, from a limited standpoint this may not seem true, but when we speak from the Christ-consciousness, then it is absolutely true. Let us be true to Truth; true to Principle; true to ourselves, and from Truth's standpoint we say: I am prosperous; I am conqueror, today the same as yesterday. Stand on your own feet. What another may or may not do is nothing to you. We must not blame another for our failures to manifest plenty. It may seem that another's action deprives us of opportunity to become to a certain degree prosperous, but the fault is entirely within ourselves that these things occur. We must deal with ourselves and not with anyone else. If our mental attitude is right, then right conditions are ours. All that the Father hath is yours. If you have friends, if you have means, if you have position, take it as coming through the Christ-channels. Then, let us pour out our love. Let us make our faith strong. Let us know that prosperity and the true manifestation of prosperity is our birth-right. In the quietness of this consciousness we go on, and assurance is manifest to us in prosperity.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

197. In what degree or sense did Christ take upon himself our sins? — Mrs. H. W.

There is a law which is fundamental and changeless — the law of cause and effect. Applied to man and his conduct, this law is given in these words, "As a man sows so shall he reap." The effect of any action must be borne by the one performing the act, and cannot be imposed upon or taken by another. Some other may suffer the penalty of a wrong deed, so far as outward punishment goes, but the effect upon the soul-consciousness must be borne by the actor himself. Jesus, then, could not take and suffer for the sins of each individual, only in the sense of being tempted in like manner as we are that he might show us the way of escape. Jesus was a man with whom was the same possibility to sin that is common to all men, and in this way he bore our sins in his own body until he came to the place in his conscious unfoldment where the ideas of the human, or material life, met the divine, or spiritual, and was put aside, or crossed out (crucified), and the real life, the soul-life, entered upon. Through the conscious recognition of his relation to the Father, and the inherent divine force dwelling within him, was he able to redeem himself from all possibility of sin, and taught by his life that what he could do, everyone could do, and in this way was he the Saviour of the world, and insomuch as we help a brother to see the Life, the Truth, the Way, do we become Saviours also.

198. (a) What is meant in Matthew 10:28, "Fear him which is able to destroy both soul and body in hell"?

(b) What does St. Paul mean by, "Spiritual wickedness in high places"?

(c) Also Acts 1:11, "This same Jesus shall so come in like manner as ye have seen him go into heaven." Will this literally be fulfilled? — A. D.

(a) Anything which causes inharmony in body and soul is to be avoided, for it destroys peace so long as it abides with us.

(b) It is selfishness which creeps into the hearts of even the spiritually minded, and can only be eliminated when they become poised in the perfection of the Spirit.

(c) Each individual passes through every experience which Jesus Christ did, and ascends into the harmony (heaven) of peace after gaining the mastery of life. Having attained this exalted state he comes again into the relations of practical life and judges between the false and the true, choosing the good and pure, and rejecting the false. We do not look for the literal coming of the same man Jesus into the world.

198. (a) Is there any way you can treat another for high and unreasonable temper, who pouts and will not speak until the spell is broken, be it one or six weeks, making everyone around more or less miserable?

(b) Is fasting as an aid to health in line with New Thought?

(c) Is there any mention in the Bible where Jesus baptized anyone?

(d) Can one belong to protestant churches and practice New Thought, or is it best to "cut loose" entirely? —A. C.

(a) Deny that there is such a thing as an ugly, ungovernable temper, and affirm that this one is filled with love and wisdom which are seeking their full expression through him. Pay no attention to these spells, but seek opportunities to be kind and serve him and love him with a changeless love which sees only the good, and is its own reward.

(b) Yes, fasting is in line with New Thought as an aid to health of both mind and body. But, to get the best results, there must be temperance in fasting as well as in partaking of food. The body must be so well trained and cared for that we are never reminded of its possession by the pangs of hunger or the pains of excess. The brain is then in good working order, not hampered by physical demands.

(c) No, there is no record of Jesus baptizing anyone, but in John 4:2 we read, "Jesus himself baptized not, but his disciples."

(d) It is possible to belong to orthodox churches and practice New Thought, but if one is faithful in following the practice, he will soon find that the teachings of the church fail to satisfy him, and sooner or later he has to "cut loose."

Class Thought. December 20th, 1905, to January 20th, 1906.

(Held daily at 9:00 P. M.)

The promise of Jesus Christ, "Ye shall receive POWER, when the Holy Ghost is come upon you," is now fulfilled in me.

Prosperity Thought.

(Held daily at 12 M.)

"Ask whatsoever ye will in my name and it shall be done unto you."



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,
913 Tracy Avenue, Kansas City, Mo.



Application for Treatment.

The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18:19, 20.

TO THE SOCIETY OF SILENT UNITY,
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS—I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME _____

STREET _____

TOWN _____

STATE _____

Notice to Applicants: We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, everything that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you," covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions under head of "Society of Silent Unity," on the preceeding page.

If you ask help for another person, be sure and mention the name.

If you desire membership in the Society, a written request to be enrolled is all that is required.

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

Society of Silent Unity,

913 Tracy Avenue, Kansas City, Mo.



Devoted to
Practical Christianity.

CHARLES FILLMORE, Editor
MYRTLE FILLMORE, Associate Editor.
JENNIE H. CROFT, Assistant Editor.
CHARLES EDGAR PRATHER, Business Manager.

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Publishers' Department.

TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Terms of Subscription. Per year, \$1.00; six months 50 cents; three months trial (including WEE WISDOM), 15 cents. To foreign countries, \$1.25 per year.

SPECIAL TERMS. Two *new* yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.00.

One three years' subscription to one name for \$2.00, if paid *fully in advance*; you *must* be paid up to *date* before you can get benefit of this rate.

One five years' subscription to one name for \$3.00 on same conditions. If you are in arrears even a month, you must enclose enough to pay your subscription *to date* before this rate can apply.

Under above terms we cannot send UNITY to a friend and credit your subscription for two years for \$2.00, our object being to enable you to send UNITY a year to two friends for the price of one.

Hereafter we shall enclose receipts for subscriptions in an *extra copy* of UNITY, which is sent to you complimentary, trusting that you will hand or mail it to someone who needs the Truth.

The Temple of Truth in Washington, D. C., has recently moved into larger and better quarters at 1228 16th St., N. W., where classes and other regular work will be carried on.

As a Christmas present, a year's subscription to a helpful periodical is the most profitable of all presents. UNITY will go to your friend twelve times for \$1.00, and WEE WISDOM will make the same number of trips for 50 cents.

There has been such a demand for June number of UNITY, containing the Auxiliary Lesson by Mr. Fillmore on Practical Christianity compared with other phases of the New Thought, that we have issued it in pamphlet form. 5 cents a copy; 25 cents per dozen.

WORK IN SCIENCE OF BEING.

Earnest activity marks the work of the Church of the New Thought (according to the Science of Being) in Chicago, this season.

Faithful and excellent attendance at all the sessions of the course of preparatory addresses given by Mrs. Anna B. Goddard, evidenced a deep desire to learn. The simple, practical exposition of the Science of Being proved to be just what is needed for beginners in this study. It was made clear to the students that in order to succeed in the undertaking of acquiring knowledge of this scientific presentation, and of living by it, one must needs be a student. This does not mean necessarily, a reader of books. It is rather, to be a thinker, to think as much as he reads, or more. And all this effort is but leading up to the endeavor to live every day according to what has been learned by study.

Following this preparatory study, regular class work is proceeding. Under the direction of Mrs. Augusta Boulter, the Basic Course is being heard by a number of very interested persons.

Mrs. Elizabeth M. Leake conducts the work of the Genesis course, a very instructive series of lessons.

Ministration meetings are exceedingly helpful to those who desire personal consideration of any difficulties.

Classes are organizing for studying the text-book of the Science of Being, "The Builder and the Plan."

Sincere interest and practical benefit are found resulting from the meetings of the different branches of the Exodus Society for Fellowship and Service.

A fully equipped kindergarten takes good care of the little children of our Sunday School. The senior classes of the Sunday School are doing most excellent work. Full and regular attendance give good opportunity for thorough study. Every one of our corps of teachers is engaged in this Sunday School work, and gives noble service therein. General service follows class work, and this has been marked by a wonderfully uplifting influence.

While much might be said of the accomplishment in class and social circle, quiet thankfulness for all our blessings is voiced in our midst, and kindly thought is extended to all brethren.

— E. C. B.

Mr. and Mrs. Matthew Haddock, 703 South Fayette Street. Saganaw, W. S., Mich., report that they have opened at their house headquarters for the teaching of Truth. They were to begin meetings Sunday, November 26th. They will call themselves the Unity Society of Practical Christianity of Saganaw. They will also do both present and absent healing. We are glad to announce this move on the part of these devoted workers. Mr. Haddock visited us last summer, and we find him in understanding, and with a large realization of the healing power of the Spirit.

Frank Lang, Tallmadge, Ohio, writes: "I am an engineer, pump runner, pipe fitter and fireman, in fact, can do all the work of a handy-man. I want a position with New Thought people in or near Kansas City."

THE DIVINE TRUTH HOME OF KANSAS.

Vivia Holt Leeman, who for a number of years conducted this Home of Truth at Holton, Kansas, has been called apart to assist her husband in his Spiritual preparation to join her in the Truth work. They are now at their Colorado ranch at Granada, but expect to spend the winter in some quiet spot in California. Then, as soon as the "Spirit calls," return to the Truth work with renewed power. Mr. and Mrs. Leeman will not return to Holton, however, but locate a home in some larger place.

The work at Holton is being kept up by local members, and all "Home" reading room literature may be kept in circulation at this center by addressing it to Mrs. Nellie Knopf, Holton, Kansas.

The following report was read at Mrs. Leeman's farewell service: "Since this Home was dedicated to the service of Christ the Truth, 170 sermons have been preached; 150 Bible study services; 500 demonstration meetings; 875 patients have been individually treated from the Home; 140 given class instruction in the Science of Truth; 2,000 booklets and tracts distributed; over that number of magazines have been placed in the hands of Truth seekers; 300 books have been sold, while the Home has had a circulating library of fifty volumes. This work has been conducted on the free-will offering plan, all being done in the Spirit of Divine Love."

THE WORK IN TOPEKA.

We are gaining great strength through the Radium Circle, and I must not forget to tell you that Dr. Sullivan's lecture was the beginning of an evening class, which promises to be quite as necessary and as helpful as the afternoon class. There were twenty-four present at the first meeting. Mr. Harry Whittelsey was elected leader; Mrs. Lucia O. Case, vice-leader, and Mrs. Eunice Curtis, secretary. Helpful talks were made by Mr. Whittelsey, Mrs. Judge Nellis, Mrs. Case, Judge Arnold and others. The evening class will meet with Mrs. Rosa P. Morrison, 311 North 7th Street, Friday evening of each week. Our afternoon class has been changed to Wednesday, so we are now all meeting at the same time.

— LIDA H. HARDY,
1731 Lane Street, Topeka, Kan.

Eternal Progress, edited by Christian D. Larson, of Cincinnati, which intended merging into *Practical Ideals* of Boston, has been called into existence again by the demand of its readers. The October number of this excellent magazine, *Ideals*, has a most interesting account of the life and works of W. F. Evans, the author of a large number of metaphysical books, and a contemporary of Dr. Quimby, the originator of Christian Mind Healing. These articles will be continued in future numbers.

Single copies of UNITY are 10 cents. Three copies 25 cents. Twelve copies \$1.00. We get letters very often saying, "UNITY is worth its weight in gold," and we know that it is. The cost, however, to you is far below this standard, and it is quite evident that someone is making a neat profit. How many can you use?

GREENACRE AND THE TREATY OF PEACE.

I have had a great summer of recreation, with 7,000 miles of traveling, and two and a half months of resting at that beautiful, spiritual and metaphysical resort, Greenacre-on-the-Piscataqua, so that I am feeling well equipped for whatever work the Spirit is preparing for me to do. From eight seasons of tenting and co-operative service in caring for the people in tents, I must say I love Greenacre and all the beautiful people who go there for rest and refreshment from year to year. There is nothing exactly like it on earth. The last three seasons have been especially harmonious, peaceful and helpful, and I am sure the spiritual profit of a month or two spent there cannot be measured by words. For this is a wonderful spiritual center, whose "peace-flag" floats over a peace-loving people; whose peace sentiments spring from the depths of a spiritual consciousness.

It strikes me as very singular, that the Envoys of Peace from Russia and Japan, passing by all the many urgent invitations of kings, governors and mayors, should come and sit down right under this unique flag, in the adjoining town of Kittery (once a part of the town of Eliot), as though the peace of the contending nations could best be accomplished (perhaps only thus) by their Plenipotentiaries coming in touch with this wonderful peace atmosphere at Greenacre. When great questions are to be settled it is of highest importance that the best possible conditions should exist, not omitting those of *time* and *place*. While these distinguished Envoys, with the best interests of their respective governments in view, were exercising their diplomatic talents and greatest wisdom for the termination of the war between them, right at the height of their deliberations, peace meetings were held at Greenacre, and prayers and declarations went forth from this great peace center. Apparently the best conditions did exist, both as to time and place; the *time* that of the Greenacre conferences, the *place* juxtaposition, where the ebb and flow of the venerable Piscataqua bore messages to and fro twice in twenty-four hours. Without this fitness of things it might reasonably be questioned whether the same perfect results would have ensued, in view of the almost insurmountable difficulties of the situation a few days before the final agreement. All these perfect conditions had to exist, and were therefore provided; for the peace of the world had been determined in the councils above. "God is in His Heaven; all's right with the world."

One remarkable thing is worthy of note: At the crucifixion of the Lord it is recorded, "That there was a great earthquake," not as a chance coincidence, but because the great world of humanity, and even the very earth itself, was in the throes of the most gigantic event of the ages. And so at the Kittery Navy Yard, when the deliberations of these Envoys were at their highest and most strenuous pitch and severest tension, with failure and success hanging in the balance, and just while a peace session was being held at Greenacre, adjoining, there was an earthquake shock, which gave the ground a distinct tremor—sufficient to rattle the windows of the Eirenion, where the peace meeting was held, and which gave a loud explosive report like thunder, and according to the statement of persons I have met, and according to the local papers, blue flames accompanied with sulphurous fumes, were seen rising all along the rocky shores

near the Navy Yard. This earthquake had its center right here, and was not felt beyond the adjoining towns, as though it had to do with what was going on here. Shall we say that this was but a coincidence? May we not with greater propriety say, that the sensitive psychic atmosphere as well as the intelligent earth were thrown into intense vibration at the greatness of the events transpiring, as the natural result of the tremendous force of concentrated thought of all the world focused on this one spot at this very hour; focused with the most intense anxiety coupled with fear for the issues of this most momentous day of this great peace conference? If we had eyes to see the working of all the spiritual, psychic and mental forces, we would then understand that there are more psychic and psychological causes of storms and earthquakes than physical or meteorological. We have seen many proofs of this in this wonderful sensitive psychical center. We now believe that the precipitation of rain immediately following a great battle is caused by the wrath of men engaged in the conflict, rather than by canonading. The rainmaker did not succeed to a demonstration in making a shower by explosions in the air.

The treaty here concluded is called, "The Treaty of Portsmouth," though none of their deliberations were conducted in that city; neither were they domiciled there. With as great, or even greater propriety, it might have been called, "The Treaty of Greenacre" for their sessions were held in the new building of the Kittery Navy Yard, in Kittery, Maine, while they were domiciled at the "Hotel Wentworth," in the town of Newcastle, New Hampshire. In going to their hotel they crossed the bridge, and only passed through Portsmouth en route. For best results it was necessary that they meet on the Maine side of the river so as to be in touch with the peace vibrations and the psychic forces of Greenacre, and on the soil of America, "The land of the free, and the home of the brave." Because the best conditions existed, the best results followed, and a great step was taken toward the establishment of the world's peace.—R. C. DOUGLASS.

AN INSPIRING EPISTLE.

The prosperity which you so fully perceive in the race is now in process of realization for one and all. The idea of poverty must give place to the knowledge of the riches of God, abounding in each soul and only waiting manifestation upon recognition of the ever-present body of God, from whose pure substance all forms are fashioned. The recognition of life implies the acknowledgment of all forms of subsistence. We are not properly fed and clothed until we learn to nourish our souls by the bread which comes down from heaven, and to vesture our presence with His holiness. From the necessities of my own case, the following statement was given me:

"I am life and the abundant manifestation of life in every atom and cell of my physical body. I am the fullness of life to the outermost realm of expression. I am not afraid of decay and death: they have no reality in being. The immaculate substance, the unfailing body of God is everywhere, and responds instantly to my intelligent demands. I am in the ageless springtime of eternal life."

All the good you have spoken to others is first in yourself, or you could not name it. All that you have desired for others shall come to pass in yourself, for the seed must ever yield a fruit after its kind.

In sincere God-speed, MAY SHANKLIN,

BOOK REVIEWS.

BY J. H. C.

LIFE MORE ABUNDANT, by Henry Wood.

We gladly welcome this latest work of one of our most able writers in the New Thought field. In this volume Mr. Wood makes a comprehensive study of the Bible in the light of rational criticism which frees it from literalism, and which makes our faith in the Written Word brighter and stronger because established upon a surer basis. We quote: "The Bible itself is not being lost, but saved. Saved to reason, to true philosophy, and pure spiritual science! Saved to knowledge, logic, and the higher interpretation. Lost to ignorance, superstition and bigotry." In speaking of the infallibility of the Bible Mr. Wood says:

"Not the verbiage, but the glowing truth which flows through the Bible is infallible. . . . A rounded spiritual vision should include the inspiration which is found in the Bible, and that also which is awakened by the objective universe. Nature is the larger 'Word of God.'"

The whole work is spiritually constructive and is rich in inspiration. Few writers possess the power of presenting their subject in the clear, forceful style which makes Henry Wood's books eagerly sought and carefully read by thinkers desiring a deeper knowledge of Truth. Published by Lothrop, Lee and Shepard Co., Boston. Cloth, 313 pp, price \$1.20 net, \$1.30 post-paid.

LAUNCHING BEYOND THE COLOR LINE, by Sarah D. Brown.

A pamphlet dealing with the negro problem, in which the author states that the colored man himself by a proper cultivation of the higher qualities of mind — the soul qualities — will not think it his color which brings him into disfavor with the white race, but what he is. "Have we not been doubly wrong in not seeing where the problem is to be solved as well as where it really is?" "To change his own mind and stop trying to change that of the white man concerning him, is his business." "Religion is the solvent for this and all other problems. No sure foundation for manhood can any lay, except what is laid, sonship through Jesus Christ, our Lord." These quotations show the trend of the booklet, and strike the right key in the solution of the race problems now confronting the people of America. We recommend a careful reading by our colored brothers and sisters of this treatise. Published and for sale by the author, Sarah D. Brown, 5908 Michigan Ave., Chicago, Ill. Price 10 cents.

Since the days when the PSALMS OF DAVID were written, many centuries have come and gone without bringing into expression any literature of a similar character. In this hour of general spiritual awakening there has, however, appeared a new book of psalms. Spiritual and pure, they have been warmly welcomed by those who have seen and appreciated their value and significance. Rev. C. F. Dole of Jamaica Plain, Mass., read one from his pulpit as "good Scripture." Anna White, the strong-souled leader among the Shakers of Mt. Lebanon, Mass., said of them

in a letter to the author: "Your psalms may well be compared to the Psalms of David, the sweet singer of Israel. They breathe the breath of fragrance from the altar of God — poetical, inspirational, aspiring and uplifting." Mme. Gertrude de Bielski, the wise teacher of the Wisdom Religion, calls them "gems in the Universal Radiance," and says that they "are rich with suggestion, abound in comfort and are full of inspiration." The book, entitled, *A BOOK OF PSALMS*, by Owen R. Washburn, is beautifully printed, well bound in cloth with gold lettering, and is especially suitable for gift purposes. 32 pp. Price \$1.00. Washburn Publishing Co., 129 West 125th Street, New York City, or from this office.

A LETTER FROM MR. DRESSER.

18 BOWDOIN STREET, CAMBRIDGE, MASS.

DEAR FRIEND — I enclose some paragraphs from a chapter of mine on healing in a new book of which I am now reading the proofs. It occurred to me that they might be helpful to readers of *UNITY*, especially the quotation from my father's manuscripts. If you care to mention somewhere among your brief notes that the article is condensed from "Health and Inner Life," I should be very glad to have you do so. I am glad to have the copies of *UNITY* to distribute each month. Yours sincerely,

H. W. DRESSER.

The foregoing from Mr. Dresser explains the nature of his article in this issue, entitled, "Methods of Spiritual Healing." Those of our readers who are not familiar with the early history of Christian Mind Healing, or "Christian Science," as it was once called by Dr. Quimby, who gave Mrs. Eddy the points which she afterwards expanded into "Science and Health," may better understand when we explain that the extracts are made from the lecture notes of Julius A. Dresser, his father. The elder Mr. Dresser was a student of Dr. Quimby at the same time that Mrs. Eddy took his lessons and treatments, and knew all the facts about the origin of her book, which Christian Scientists now seek to deny. "The Philosophy of P. P. Quimby," a book explaining all this, is an important part of our literature, and should be read by every student who desires to know the inside facts as to the origin of Christian Science — EDITOR.

The Truth Seeker, a new monthly magazine devoted to New Thought; published and edited by Veni Cooper-Mathieson, Elizabeth Garside, Associate, Sydney, Australia, six shillings per year. We welcome this very worthy helper in spreading the Great Truth.

A lady reports fine results in healing a little child who was scalded, by using the following affirmations given by Walter DeVoe: "Pain cannot exist in any part of your body, for the merciful, soothing power of Life is now satisfying every cell with the oil of joy."

The *Higher Thought*, 459 LaSalle Avenue, Chicago, after January will appear under a new name — *My Word*. This excellent journal has become a part of the Demonstration work established by Evelyn Arthur See and Chester Agnes See.

SIGNS THAT FOLLOW.

Through the kindness of a friend I see UNITY every month, and I cannot tell you how greatly altered for the better my whole life, and I hope character, has become through your teachings. They seem to me to contain all that is needful and good, and are so practical and all-embracing. I started as a Congregationalist, then to Presbyterianism, Unitarianism, Theosophy and Spiritualism. So I was very ready and grateful for the restfulness, etc., of the New Thought.

—A. D.

UNITY has been a most valuable key that has unlocked many doors of the "many mansions" within, not only for me, but I think for some to whom I have loaned my copies. They have all done good service, they are on the go continually. UNITY teaches most effectively the best weapon to be used in "fighting the good fight," and what a glorious victory promises to come to those who faint not. A famous writer has said that, "There are but two steps from the bedside to the borders of the universe, faith and will." And that is truth to me, and has many times roused me when discouragement tried to hold me. This study of becoming the real Self is beautiful beyond comparison which is the greatest of all encouragements to hold on while growing. When one really gets a glimpse of it there is not much danger of letting go.

I have attained considerable success in teaching my organism the truth, and it is becoming obedient and truthful. UNITY is always good, but I want to tell you that I think the last three numbers extra fine. (I am sure you will not take that remark in the way our cook takes the praise I give her delicious rolls. I often say, "Henrietta, your rolls are especially fine this morning," which she takes as a reflection on those of other times, and I try to assure her that that is not the case.) I do so enjoy Mr. Fillmore's lessons, the explanatory one in June being very helpful. Talking about food, I will want to take *New Thought Diet*, and later in the year I will be glad to send something to help swell the fund that Mr. and Mrs. Fillmore are raising to promote their work. It will be a pleasure to give to their cause, and I am going to give as much as I can. Maybe I cannot give all at once. But, I started to say that three years ago I gave up meat eating, and my doing so has been the cause of the whole family, not giving it up entirely, but they have become very, very light meat eaters. Of course, you know how much better I feel, but I had to prove to them that I could do so. They thought it necessary for health to eat some meat. They are not very much interested in my new Life, but they do see a great difference, but they do not see (because their eyes are not open) half as much difference in me as I see in the entire household in many, many respects. The subject of health has been raised, I believe, fully one hundred per cent.

—R. C. J.

Again I want to tell you what the Lord through your prayers is doing for me. I am gaining in so many ways I hardly know how to express myself to you. I am stronger in more ways than one, than I have been since I took sick two years ago. My friends all say that I look better than they have seen me for a long time, and all are anxious to know what I am doing to myself. 'Tis then I can tell of God's wonderful love and power, and what He is doing for me.

—E. R.

UNITY has done more for me in assisting my search for the divine within than any other of the advanced thought publications I have read, and I hope to be in a position before long to support it liberally. Yours,

— H. S. H.

I never can express to you my gratitude for the improvement in circumstances. Before I applied to you for help I had taken treatment for prosperity from three different people, and while I could see that my material affairs were a little better, they were nothing compared with what has happened to me since the first of last March.

— D. S. K.

UNITY arrived filled brimming over with blessed Truth. Mr. — reads nothing else but them, and has gotten more light through them the last two months than he has through all the other books and papers he has read the last ten years. He is simply in love with UNITY. It is just what he has been looking for, and as for myself, I read them over and over again. I must tell you of the demonstration Mr. — made. He drove the young horse in the van to the township, and when he got down to lock the wheel, the horse bolted. He heard the Spirit say "run," which he did, and overtook the horse. Again the voice said, "Leap into the van," — it was covered all round except the front — but he did it, and just in time to grasp the lines and save the horse and van from being dashed to pieces. The people were all astonished, but we give thanks to the Holy Spirit and to you.

— M. A. F., Australia.

My rupture that you treated is cured. It has not bothered me for some time, and I have not worn a truss for three months. This is the reason why I write you for treatment for my bladder trouble.

— T. J. N.

Please find enclosed \$ — as renewal of my membership in the Society. I feel that I have derived the greatest good from this association. The things for which I asked help are still possible of further adjustment, though success has certainly come along the lines I mentioned in my first letter. Spiritual strength has come to me also as never before, and certain disagreeable things I have been able to meet composedly because of the inner consciousness of the All-Good.

— M. B. S.

Special Notice.

Address all orders for books, subscriptions, or business, to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling your orders, besides keeping private matters that do not concern the business department. Put our full address on this separate sheet and write on back, For Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

You can be healed, and taught to heal others in your own homes, through the understanding of the Science of Being. For particulars address, Mrs. S. A. McMAHON, 2118 N. Robey St., Chicago, Ill.

Holiday Books.

Now is the time you should be securing your remembrances for your loved ones. No more appropriate gift can be made than a good book, which is not only beautiful but radiant with blessings.

SONG OF THE SOUL VICTORIOUS.

BY ELIZA PITSINGER.

This beautiful poem of twenty-two verses is printed on fine heavy enamel paper, on one side only, two verses to the page, with beautiful flower designs in color. Size, $9\frac{1}{2} \times 8\frac{1}{2}$ inches. Tied with silk cord with tassel. Price, 25 cents.

WEE WISDOM'S WAY.

BY MYRTLE FILLMORE.

This booklet of 64 pages contains the whole gospel of healing and salvation in a nutshell, and is one of the most delightful stories published. The language is plain and simple, and describes how the Day family was healed. Title printed in red on cream cover paper, and tied with red silk. Price, 25 cents.

FINDING THE CHRIST IN OURSELVES.

BY H. EMILIE CADY.

A revelation of the loving Spirit—Father—God—at the center of our being. In beautiful white enamel paper cover, in gilt. Price, 25 cents.

LESSONS IN TRUTH.

BY H. EMILIE CADY.

The standard and most spiritual lessons in Truth in the New Thought. Bound in cloth, stamped in gold, and gold top. Price, \$1.00.

ELSIE'S LITTLE BROTHER TOM.

BY ALLYN THURBER.

Beautifully bound book of 168 pages, boards. A charming Christmas present. Price, 75 cents.

SPECIAL: We will send you all the above books, amounting to \$2.50, for \$2.00.

THE BUILDING BONDS.

You will find the Unity Building Bonds a safe investment, bearing five per cent interest per annum. Our Trustees will allow you to buy them on installments of \$5.00 each until the amount of the bond, \$50.00, is paid in.

Should you at any time wish to convert your bonds into cash, you will have no trouble in doing so, in a reasonable time, as the property is getting more valuable daily, and the bonds will eventually be worth a premium.

When bonds are purchased in full, such money will begin drawing interest from date received, but the bonds will be issued January 1st. Address, CHAS. E. PRATHER, Business Manager.

For \$1.15 we will send UNITY one year and "Wee Wisdom's Way," a booklet of sixty-four pages, by Myrtle Fillmore.

For \$1.25 we will send UNITY one year and WEE WISDOM, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.35 we will send UNITY one year and "Twelve Lessons Truth," by H. Emilie Cady.

Gifts For Children.

Here are some of the choicest New Thought books for young people, and we make the following special combinations for your benefit:

COMBINATION, No. 1:

Elsie's Little Brother Tom, (75c).	}	75c.
Wee Wisdom's Way, (25c).		
The Garden, the Gate, and the Key (Vol. III. Wee		
Wisdom's Library, (25c).		

COMBINATION, No. 2:

Wee Wisdom's Library.
 Vols. 1, 2 and 4, short stories, poems, etc., 64 pages each.
 Vol. 3, The Garden, the Gate, and the Key, 48 pages.
 Vol. 5, Drops from Wee Pens (short stories by the children themselves), 64 pages.
 Vol. 6, Summer Stories (short stories by the children) 64 pages.
 25c. each; all six volumes for.....\$1.00

COMBINATION, No. 3:

Elsie's Little Brother Tom (75c), and
 WEE WISDOM, 16-page monthly magazine for children, one
 year (50c), for.....75c

Until January 1st, 1906, we will send the following choice booklets for only \$1.00:

COMBINATION, No. 4.

Lessons in Truth (one volume, paper), by H. Emilie Cady.
 Wee Wisdom's Way, by Myrtle Fillmore.
 Finding the Christ in Ourselves, by H. Emilie Cady.
 Love: The Supreme Gift, by Henry Drummond.
 Directions for Beginners, by Charles Fillmore.

A New Magazine.

Just as soon as we have a subscription list sufficient to give us second class privileges in the mails, we shall issue the first number of a magazine entitled NEW THOUGHT DIET. The title explains its character. It will be 5 cents per copy or 50 cents per year.

Send in your subscription now. It does not make any special difference whether you send the price or not — we want your name if you desire to be a subscriber. And who, we would ask, among the New Thought people the world over, can afford to be without such a guide? Great ignorance prevails among all classes of metaphysicians on the food question, and there is no publication that treats the subject from the spiritual view-point. This NEW THOUGHT DIET will do, and every one seeking to spiritualize the body, should take it. Send all subscriptions to

UNITY TRACT SOCIETY,
 913 Tracy Ave., Kansas City, Mo., U. S. A.

We have a number of the second and third booklets of Lessons in Truth, by H. Emilie Cady, containing lessons 5 to 12 inclusive, which may be had for 15 cents a copy. The first booklet, containing the first four lessons, is now out of print, the entire course being published in one volume complete.

METAPHYSICAL PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal. With **UNITY**, \$1.50.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.
- FULFILLMENT.** Edited by Grace M. Brown. Monthly. \$1.00 a year. Box 445, Denver, Colo. With **UNITY**, \$1.50.
- MIND.** Edited by Charles Brodie Patterson. Monthly. \$1.50 a year. Oscawana-on-Hudson, New York. With **UNITY**, \$2.10.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 105 Stenier St., San Francisco, Cal. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.25.
- THE NEW WAY.** Devoted to Unfoldment of the Higher Life. Monthly. \$1.00 a year. Washington, D. C. With **UNITY**, \$1.50.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.

MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

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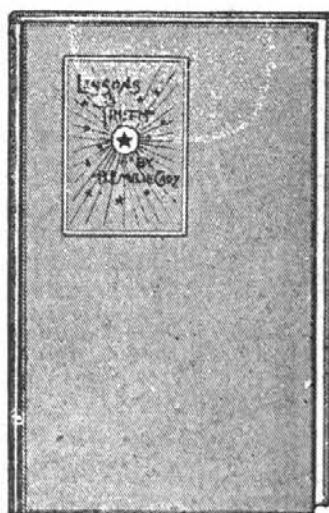
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